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ABSTRACT

This document is the product of the American Association of Colleges for Teacher Education's Teacher Education and Religion Project of the mid-1950s. The booklet is designed to offer guidelines to institutions interested in holding faculty seminars as a technique in curriculum study, especially for religious education. The following essays are included in this booklet: "Benchmark Statement Regarding the Work of the Faculty Seminar on Religion and Teacher Education" (1955); "Role of the University--Religion and Higher Education (1956); "Some Legal Aspects of Religion in the Public Schools" (1956); "Teaching About Religion: Solution or Confusion"; "Democracy as a Religion" (1956); "The AACTE Teacher Education and Religion Project at Mid-Passage"; and "Values of Children and How They Are Developed in Pre-School and Elementary School Years." There is a selected bibliography. (Related documents are SP 007 408 and SP 007 407.) (JA)

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FACULTY SEMINARS

SELECTED TOPICS

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TEACHER EDUCATION
AND RELIGION PROJECT

The American Association of Colleges
for Teacher Education

11 Elm Street, Oneonta, New York

SP 007 409

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FOREWORD

Faculty seminars have been one of the techniques used in some of the Pilot Institutions in the Teacher Education and Religion Project to explore the relationship of religion to teacher education.

This booklet is designed to be a stimulus to those institutions who have held faculty seminars and offer suggested guidelines to those who have not.

Many of the articles came from a workshop held in one of the Pilot Institutions in AACTE's Teacher Education and Religion Project. Several of the articles came from professional journals. The editors of the journals in consideration gave their permission to have these reprinted.

To some the materials may seem elemental. To others the materials may not seem relevant. The local faculty group will have to decide where they will begin.

If this publication stimulates further interest in faculty seminars as a technique in curriculum improvement, it will have served its purpose.

A. L. Sebaly
National Coordinator

Oneonta, New York
1957

FACULTY SEMINARS IN TEACHER EDUCATION AND RELIGION

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SUGGESTIONS FOR HOLDING FACULTY SEMINARS

The following suggestions for holding faculty seminars came from some of the local coordinators and committee members of Teacher Education and Religion Projects in Pilot Institutions. These reactions were obtained from answers to questionnaires which were sent out to local coordinators and committee members in the summer of 1956.

1. "Define your issues carefully and then perhaps begin on an invitational basis. Every seminar should be on a high level and I would recommend planning it in consultation with the national coordinator of the Project."
2. "Should be organized by an appropriate curriculum committee. This is the way we have worked and we have been pleased with the faculty response and with the results."
3. "Ours was a small one. Although we did not do it, believe this is a fruitful area in which to develop a cooperative writing project."
4. "(1) Plan a theme which presents a recognized problem or challenge. (2) Have circular type publicity supplemented by personal letters and contacts by committee members. (3) Secure a good keynote speaker so everyone will be sure to get something from the seminar series.

   "_____ has had several types of seminars, for example: (1) A weekly series for faculty, students and townspeople, when competent ministers presented the history and doctrine of their respective denominations. (2) A 'conference' at _____ with _____ as keynoter and representatives from a number of colleges."
5. "Keep ever alert to bring other members into the seminar in light of particular interests they might have in special topics. Meet frequently enough to keep interest alive and continuity strong."
6. "Plan sufficient number of meetings so that the seminar members get well acquainted with each other's views. Have an active seminar leader and a well organized series of discussion topics. Try to have some facts and figures, and some reading by members of the seminar on the topic, prior to the seminar discussion."
7. "(1) Be as specific as possible when you establish the scope, or objective, or whatever you call it. (2) In your seminar, drive directly toward that objective. (3) Make regular gains and make all gains obvious. (4) Develop an active sense of responsibility and participation."
8. "Employ a planning committee for agenda preparation. Keep full and careful minutes."
9. "Small, regular sessions, clear-cut structure."
10. "Sell a bill of goods on 'attendance'. Work hard to find a suitable time for meeting."
11. "From my own experience a seminar is more valuable when it has two or three 'leaders' whose opinions differ or vary. When one person handles a seminar (of the type that lasts longer than one session), it may degenerate into lecture and monopolized questioning. Presentation of material for discussion, small group discussions are valuable aids in seminar work."

12. "Have a core group develop the seminar proposal and invite others to join up. The seminar proposal should be in the form of an expert analysis of the issues to be examined. It should go beyond a mere naming of the problem area."

SUMMARY

For those local campus groups who wish to use the faculty seminar as a technique in curriculum study, the following three points should be studied:

1. The issues to be discussed need definition.

   A statement of the problem to be discussed at a faculty seminar is incomplete unless some analysis is made of the issues under consideration.

2. Meetings should be well planned.

   A. A steering committee should assume the responsibility to see that plans for the meetings are specific.

   B. There should be a sufficient number of meetings to provide for continuity of discussion.

   C. Membership to the meetings can be by personal invitation, letter, or whatever means the local group desires.

   D. Provision should be made to see that some reading materials are put into the hands of seminar participants prior to the meeting. It is true that those with a speculative frame of mind can discuss issues. Without some preparation, however, the discussions may be pleasant and interesting conversations.

3. The seminar needs active leadership.

   If the leader is to assume responsibility as a discussion leader, he should have some skill in this area. The local group may wish for variety to use different leaders at the various meetings.

Local conditions will determine to a large degree the success of the faculty seminars. Local faculty interest will determine the type of program which will operate on a given campus. Active local initiative is needed to get a faculty seminar in operation.

HELPING CHILDREN AND YOUTH EXAMINE AND DEVELOP PERSONAL VALUES THROUGH SCIENCE *

by Dr. George E. Bradley

"In preparation for this conversation with you about Science and Moral, Spiritual, and ReligiousValues, it seems only fair that I try to outline to you the task which I have set before myself. Despite the fact that this lecture is entitled, 'Helping Children and Youth Examine and Develop Personal Values Through Science', it would be presumptious of me to lay down any class room recipes for reaching this end. I'm sure that many of you have much greater skill in these matters than I, and I hope that in the discussion period which follows you will share with us some of your experiences and ideas. Therefore I have interpreted my assignment as outlining what seems to me to be the proper connection between Science and that area which we designate as the Spiritual, the Moral, and the Religious. You may not entirely share these views, or you may totally disagree; yet, let us make a beginning.

As you are quite aware, a distinction between that which was 'Science' and that which was of other character in man's activity and thought has not always been easily made. In primitive civilizations man found in the objects of nature a symbolic meaning through which he related himself to the mysterious and terrifying structure which existed behind nature. Therefore nature played an important part in his religion; his attempt to relate himself to transendental reality. As man's culture grew, he began to utilize nature for his own advantage. Thus a primative science or science-magic came into being. It is of considerable interest that the techniques for the manipulation of nature which we in the present day refer to as technology, have antecedents in the Black Arts and Sorcery. Perhaps I take unwarrented delight in pointing out to my chemist friends that one needs not trace the history of chemistry much earlier than the eighteenth century to appreciate how closely this most creative of modern sciences is linked with the somewhat questionable science of the Alchemist.

Religion, on the other hand, came into being as man's response to aspects of his world other than the objects of nature. If magic, and later science, developed as man's attempt to manipulate nature, then religion was man's attempt to respond to and relate himself to a part of reality which was beyond manipulation. The great religious documents reveal man's quest for the ultimate and his longing for a personal relationship to it. In both religion and science the last word has not been written for the quest goes on in both areas. It seems to me that the foregoing distinction has validity when applied to the individual. The individual must come to grips with nature, to be sure, but he also has questions whose answers may not be easily deduced from the objects of nature.

As western civilization developed from the middle ages into the age of the enlightenment, the differrence in method of these two endeavors became more and more apparent. Perhaps it was because the problems of Philosophy and Religion

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* Presented by Dr. George E. Bradley, Associate Professor of Physics, Western Michigan College on Friday, August 3, 1956 at the first Workshop on Moral and Spiritaul Values held at Western Michigan College, Kalamazoo, Michigan, August, 1956.

were of such tremendous difficulty and complication that man turned the weight of his attention to simpler things, i.e., attempts at abstracting principles from his experiences with the physical world. The story of the development of modern science is one which impresses us all with the patience, the dedication, and the insight of those men named and nameless who have contributed to our present picture of the physical world. The benefits of this development extend into many areas. Not only has science made great progress in curing the ills of the body; it has provided undreamed of wealth of material goods. Further and perhaps more importantly the very success of its open minded attitude toward the world has done a great deal to free man of the fears, predjudices, tyranies, and misapprehensions of an earlier day.

It would seem to us who live in a day which so highly prizes the logic and reason of science that a movement with such great success would have been welcomed by all mankind and all institutions. Sadly this surmise is not correct, but rather established ideas and interests opposed the new science for the implications which it presented or at least it was thought to present. Well known examples range from the difficulties of Galileo to those of John Scopes in 1925. Perhaps the conflict between religion and science is now becoming less significant but an undercurrent of a bitterness can still be felt.

If there was a day when everything scientific was looked upon with skepticism, then without doubt public opinion has almost completely reversed itself. Today, from tooth past to beer or from cigarettes to motor fuel the word 'scientific' must appear on the credentials of any product which is to achieve acceptance and esteem. 'Scientifically Tested' contains as much magical power as any medicine man's incantation and there is hardly and epithet voiced with more disdain than the word ' unscientific'. Just as new in the Age of Faith had subsumed under the realm of religion all their experience and rejected all meaning which amenable to a religious scheme, in the same way men of this century have been inclined to reverse the procedure and to establish science as the arbiter of the importance and significance of any idea.

Now I am not in opposition to science. Rather it seems to me an enterprise of tremendous power and potentialities in making man the master of nature as well as ever increasing his understanding of the complex form of creation. What more is necessary to attest to my respect for science than to say that it is my calling and vocation, and if I were to choose again, the choice would be the same.

And yet the attitude toward science which I've ascribed to characterize this generation I view with considerable apprehension.

With such prestige science becomes the test of all truth and the only reliable way to knowledge. It need not be pointed out that under these circumstances science itself becomes the object of a faith. . . A sort of religion of science. The distinction between science and the religion with science as its object is crucial. Science employs observation and experiment in the natural world coupled with the imaginative creativity of the theorist. The process of expanding knowledge by hypotheses and experiment is well known to all. Althought the details of method may vary among the various divisions of science, the essence of the enterprise is much the same. Man conceives a principle or a coherence which may draw together his experiences. This principle may suggest possibilities of new experiences or experiments. Out of the experiences and principles come abstractions called concepts which act as building blocks in logical manipulation. Because of their abstract nature the concepts may bear little resemblance to the experiences from which they arise; they are purposely divested of all but their essential character. . . and that is decided upon by their fruitfulness as units of a successful theory. It is doubtlessly clear that the process of abstraction places limitations upon any scientific theory - - - it can never completely account for experience since it deals only with an extracted portion on which the scientists attention is affixed. Nevertheless, the method has demonstrated its power even in areas of great intricacy.

The religion of science on the other hand is a conviction about the nature of truth, its meaning, and its perception. This religion of science presents itself a willing spokesman for science. Its metaphysical presumptions announce that the only questions invested with real meaning are capable of an answer by science; the areas in which science fails are meaningless. The expression of the deification of science is seen at its highest level in the writing of a number of men at about the turn of the century. However, it is only in the past two or three decades that we've seen in the public mind the full flowering of this new religion. Julian Huxley has epitomized the viewpoint in its reation to traditional religion. 'The advance of natural science, logic, and psychology has brought us to a stage at which God is no longer a useful hypothesis. . . a faint trace of God still broods over the world like the smile of a cosmic cheshire cat. But the growth of psychological knowledge will rub even that from the universe'. Sidney Hook has suggested that religion is the result of a 'failure of nerve'. I need not point out here that many educators and scientists have equally strong convictions which see the matter in another perspective.

In America it has been traditional that the institutions of church and public education be separated. Some have felt that this is interpreted to mean that moral values and religion have no place in the public schools. I would suggest on the other hand that a school cannot avoid teaching religion. Rather, it teaches many religions including those which practice the worship of class, nation, democracy, and science.

In your opinion these may be fitting objects of faith. However, I would like to explain why I feel that at least the last, science, is more appropriately utilized as a tool than a God.

My first objection to the religion of science as I've described it is that it circumscribes the limits of the quest for meaning as surely as did the church in its most tyrannical period in history. The religion of science must dismiss as illusory or at least trivial the questions which the traditional religions have considered as ultimate: 'What is man?', 'What is the nature of the reality which stands behind the substance of the physical world?', 'What is God and his relation to man?' Of course these questions are meaningless to science, for at this point science gives no promise of having methods of dealing with them. It is then by degree that the religion of science dismissed them as without significance.

Similarly this attitude operates in the degrading of aesthetic and philosophical communication as having reference to ideas of significance no greater than dreams. These denials of meaning simply run counter to my experience. When I read Hamlet, I am caught up in the drama and in part become the Prince of Indecision. In reading Goethe's Faust it is partly I who makes the boisterous wager with Mephistopheles and is dragged down to destruction by forces too powerful for me. I feel the tremendous emotive force which Beethoven so faultlessly wove into the drama of his piano sonatas. In the majestic organ cadences of the book of Genesis, I in part become Adam, the man who is born in innocence and by a thirst for making God's power his own, becomes estranged both to himself and to God, the source of his being. In the drama of Christ's passion I see that the life of man with its suffering, death and glory, bears the same shape as the life of Our Lord.

Now these communications are not framed in the language of science. It is not the message of a detached, objective and passionless machine. However, I submit to you that man is not a machine; and that he is not only a creature of machine like reason. To make him that, he must be robbed of his humanity.

My second objection to the creed of the Religion of Science is that it fails to be a complete guide for man because it provides no moral directives. Science is of this character by its very texture. Science describes the world by measuring and organizing the measurements into structures of coherence for the purpose of prediction. Science can tell us within statistical limits what will be the result of an action, but it never prescribes the action. We must find other sources of value and criteria for the good and right results. In fairness to the religion of science which has made a point of traditional religion's lack of concern with implementing its ideas in society, it must be said that a reiteration of an increased and effective concern over the injustices and ills of man is certainly due on the part of institutional religion. However, the phrase "social engineering" always leaves one a little apprehensive until one sees the goals that are sought. This is especially true in reflecting upon the activities of such a highly technical and developed nation as Nazi Germany.

In fact the point has been made that science has not only failed to solve man's problems of finding a moral code but actually intensified his difficulties by placing in his hands a power for good and evil which is in orders of magnitude greater than he ever had before. The threat of modern weapons with their capabilities of mass extermination and possible side for those who survive, I won't labor at this time but merely call your attention to an editorial in the current Saturday Review of Literature[1] and the monthly publication now is in its tenth year, The Bulletin of Atomic Scientists.

A third objection to the religion of science is that it claims to drive out mystery from man's experience. This seems to me to be the greatest falsification of all. At least it is fair to say that in the judgment of some of the greatest minds of modern science that mystery is very close to the core of man's experience with nature. Science, as it refines its theories, reveals an increasing complexity of structure and relationships. The theories of modern physics are properly described as beautiful in that they can sweep together apparently diverse elements into a unity. But all physicists know that no physicial theory

[1] August 4, 1956

can ever be true in the sense of being ultimate. Each theory, however successful, is destined to be replaced when man with greater creative imagination is able to find yet a more satisfying coherence within the results of experience. It is nearly commonly agreed that theoretical science is advanced only by an artistic creativity not greatly different from the creativity demanded by art. Therefore, the scientist, as a man, in reflecting his world of experience with new perspective may ask with the psalmist - "When I consider the heavens and the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him and the son of man that thou visitist him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor."

Now of what importance is all this rather philosophical discussion about religion and science to us as teachers? I think its importance lies in how we think of sciences ourselves as we teach it and about it. I think consciously or not we tend to transfer our own attitudes to our students. Also it seems to me important that we may succomb to a false objectivity about science and spiritual and religious values which is not objective at all, but wholly committed to a religion of science. If this happens there is a possiblity of our being missionaries for this new faith without being aware of it.

It would seem to me well to seek to return science to the role that it is fitted to play ------ to provide the methods of investigation which brings a greater intellectual validity to all areas of mans thought, liberating him from the confining predjudices of a superstitious past. Even religion can profit in knowing itself more fully and understanding the increasing complexity of man's experience.

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BENCHMARK STATEMENT
REGARDING THE WORK OF THE FACULTY SEMINAR
ON RELIGION AND TEACHER EDUCATION

by Dr. Donald P. Cottrell*

It now appears that nearly two years of study and meetings have brought forth two principal consequences for the Seminar. For one thing, the group has been formed and has attained a degree of maturity and self-confidence. For another thing, doubtless both as a result of the maturing of the group and as a contributing factor in that maturing process, the group has located the subject matter of religious experience within fairly discernible and commonly agreed limits.

When the question of the place of religion in teacher education was first raised in the setting of the OSU Pilot Center of the AACTE project, it was like a flame is sometimes said to be to the moth--it presented an almost irresistible and yet recognizably dangerous attraction to some members of the faculty. Who knows why this was so? From time to time, some 35 faculty members have come to the Seminar meetings, possibly for 35 or for 135 different reasons of motivation. Judging from the behavior of these persons, some of whom have been very constant in attendance and others very occasional, certain of these reasons of motivation may possibly be at least cautiously inferred by the present writer who has attended practically all of the meetings. Some members appeared to recognize in the question a high order of relevancy to the intellectual and human adventure as a whole and thirsting for intercourse with others sensitive to the magnitude of that adventure came willing to suffer any conceivable risk for the clarification that possibly might be attained. Other members probably came to express a lively concern for any ways and means of assuring in the teaching community a deeper moral commitment and a greater spiritual sensitivity. Some members may even have presented themselves in order to promote certain religious views or to prevent other views from gaining ascendancy. All members appeared to recognize significance in the question, at least for the period of their attendance. Whether other faculty members who failed to attend were indifferent or antagonistic, or were merely unable to be present, nevertheless regarding the effort as a worthy one, seems impossible to say at present.

One thing was clear in the initial gatherings of the Seminar group, however. There was a disturbing sense of danger in the suggestion that a university, particularly a tax-supported university, in any part of its program, should manifest an interest in religion. There was the possibility that the cherished American tradition and legal principle of the separation of church and state might be violated, or that the institution might at least give the appearance of violating it. There was also the question of squaring an interest in religion on the campus with the highly honorific emphasis upon scholarly objectivity. Furthermore, how could an aspect of experience so palpably governed by canons in the realm of emotion, disposition, and feeling tone, largely if not completely, unverifiable by logical thought and scientific method, be made respectable in the company of people so dominantly committed to the "things of the mind"?

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* Presented by Dr. Donald P. Cottrell, Dean of the College of Education, The Ohio State University, Columbus, Ohio, November, 1955.

Weeks and months went by, marked by delicately controlled and respectfully modulated sallies into the klieg-lighted arena of discussion and later by dignified probing and friendly jousting for position among the members. Each protested either colossal unsophisitication or a profound desire to avoid unduly persuading the other in matters religious. Some protested both. Greater exploratory daring led, not so much to a common approach to religious faith as to an awareness around the circle that it was possible to communicate with one another in the religious field with no dire personal or institutional consequences necessarily involved. In the process of gaining freedom to speak in the private-public Seminar group the overall character of the inquiry became clear and ways and means of pursuing it emerged.

It was evident that no sectarian commitment was necessarily involved in recognizing that a man's religion had to do with his aspirations beyond the immediately known, achieved, and controlled levels and contents of his experience, aspirations for knowledge of the unfathomed reaches of his own nature and that of his world and for the power to live more fully and better in his own personal days and years, if not in some mysterious but inviting way, forever. It was evident that such aspirations are to be expected of every educated man, especially of every teacher, and are in fact to be found widely in the human community, regardless of the level and type of education characterizing any particular culture. The education of the teacher, therefore, cannot be conducted as if no such aspiration were present. On the contrary, any defensible program of teacher education must subject such aspirations to the same cultivation as is provided for the more tangible arts and skills which occupy the impressive foreground of attention in the work of the teacher. A determination seems to be emerging in the group to propose fuller opportunities, after properly appraising those already available here, for the prospective teacher to learn of the phenomenon of religion in the present cultures of the world and to develop more inclusive and effective bases for religious aspiration in his own life and work.

The objective of the group has been considered and much clarified from its early nebulous emergence down to the present. Two parts seem now to have the approval of consensus. One lies in the indigenous values of the group deliberations for the members who participate in them. The other is the effort to propose a statement to the College faculty calculated to express the concern of the College for religion in teacher education and to specify certain changes in the teacher education program which will in some measure satisfy that concern. No time schedule has been set for the fulfillment of this objective, although the group seems determined not to allow the satisfactions of continued deliberation upon matters of perennially vital interest to impede tangible action when such action seems reasonably to have been founded upon sound consideration. Ten or twelve papers have been prepared to date, some representing highly individual effort and others written at specific direction of the group, all dealing more or less directly with the first part of the problem, namely, the nature of religion and its relation to the educative process. Presently the group is entering upon active consideration of the second general aspect of the problem, namely, the nature of the educational process, particularly the teacher educational process, which will conserve religious values in the broad setting of public education.

VALUES OF CHILDREN AND HOW THEY ARE DEVELOPED IN PRE-SCHOOL AND ELEMENTARY SCHOOL YEARS

by

Dr. William E. Engbretson

The problem of children's value development is a vital one. The first concern is with definition and clarification of the values in our society. The body of the text is devoted to the consideration of how children learn their values. Finally, there is a brief commentary on what this knowledge means for the teacher.

What is a value? A value is defined as a directive factor in human behavior. There is much evidence that people operate upon the basis of their personal values. These values may sometimes come into conflict as they are expressed in action or in behavior. Usually there is a hierarchy of values which tend to predict what is done in given situations within experience. This is an individual view of values. All people evidence them in their behavior but they probably vary tremendously in the degree to which they can verbalize and identify their respective value hierarchies.

On the other hand, in our society there is general subscription to some mutually determined values which appear to be consistent with the ideals of a democratic way of life. The ten values listed by the Educational Policies Commission are subscribed to here for purposes of discussion. They are:

1. Human Personality - the basic value
2. Moral Responsibility
3. Institutions as the Servants of Men
4. Common Consent
5. Devotion to Truth
6. Respect for Excellence
7. Moral Equality
8. Brotherhood
9. Pursuit of Happiness
10. Spiritual Enrichment 1

These ten values appear to reflect the highest purposes of our particular society insofar as the public school is concerned. They form a relatively common core around which discussion and mutual planning might occur.

For purposes of further definition we recognize, with Rasey, three levels of value-judgments. 2, (p.17-18) There are those that appear to be residual in the very nature of a human being's tissue. Reference is made here to the unconscious bodily responses to situations. One blinks his eyes when an insect buzzes near; a person's weight is shifted automatically when a ship rolls underfoot.

In the second place there are those value-judgments which may well have been reasoned responses at one time or another but which now appear to be relatively unconscious. These are frequently called habits or somewhat automatic responses. For example, a person holds a pencil a certain way, adopts a nervous mannerism to express tension, and the like.

At the third level come consciously reasoned actions. These deserve attention when a conflict in possible actions is brought to one's awareness and there is not enough previous experience with it in order to have habitualized a response. When enough of these reasoned responses are accumulated, along with non-rational responses, a person arrives at what has been variously termed as a "life style" or "life pattern." 3 This may be described as a pervading tendency to behave in a like manner in different situations. This is also the level of fine nuances of values, and their accompanying behavior with which we are increasingly concerned as adults.

Life appears to be somewhat of a search for individual clarification and refinement of these higher order values to which are applied increasing personal knowledge and understanding. Overstreet has described this as a pattern of growth from immaturity to maturity, from egocentricity to sociocentricity, from dependence to independence. 4 In order to stress the social nature of man there might be added a third step...from dependence to independence to interdependence.

One more point of clarification remains. Children are largely born into and raised in a rather rigorous society. The pace of life is rapid and marked with many obstacles to a smooth course. They are beset by contradictions and conflicts in their attempts to evolve consistent value systems. Albert Schweitzer has aptly called this the "zeitgeist" or the rather frantic and sometimes frenetic scurrying of modern day society. That this is apparent to an outside observer is evidenced by Gorer when he noted that Americans seemed to lack the values that he learned at his mother's knee. 5 Value conflict is, of course, not necessarily peculiar to today. Shane and McSwain tell a little dialogue which illustrates nicely:

> The story is told of old Zeph, a late nineteenth-century Yankee storekeeper in a crossroads village who provided a home for his nephew, Caleb. Caleb, in return, ran errands, clerked behind the counter and made himself useful in every way a twelve-year-old could. Early one morning an overnight visitor to the living quarters on the second story above the Yankee's store was slightly taken aback by the ensuing dialogue:
> ZEPH (Calling down the stairs to his nephew): Caleb, lad, have ye sanded the sugar?
> CALEB: Yes, Uncle Zeph.
> ZEPH: And have ye larded the butter? CALEB: Yes, Uncle Zeph
> ZEPT: And watered the milk? CALEB: Yes, Uncle Zeph
> ZEPH: Good, lad. Now come up and join us in prayer. 6 (p. 87-88)

We see on many sides the conflicting values to which children are exposed... sometimes because the adults from whom the children are learning cannot perceive their own inconsistencies in value-judging and in action. Although humanitarian values are espoused verbally, our society is described as being "moneytheistic" by Montague. Henry says, "Mable, do you realize we gave over $400 to charity last year? Oh well, I'll make sure to get that back some way on my income tax." A medical interne serving in the slum area of one of our major cities remarked that almost every home had a television set and a refrigerator even when there was no food to eat nor decent clothing for the children to wear. Thus our material values seem to be primary.

This point need not be stressed further. Inconsistencies in values are well-documented. The immediate task is to shine light upon how children develope their values amidst this maze of contradictions and paradoxes. It is sometimes surprising that they can learn to make decisions at all - much less decisions that are morally sound.

In order to seek answers to the question of how children learn their values once can look to research in child growth and development in our society. The societal aspect is emphasized because there is some evidence that the values children learn in our society are not necessarily those that are always held in other societies, nor are they always the same in our own. For example, anthropologists tell us of a culture where children are taught to be hostile and aggressive towards everyone. This is achieved in part by smearing the infant's food around his mouth but not actually feeding him. American society would not consciously and deliberately teach children to be hostile since hostility is not value-judged positively. On the other hand, we hold brotherhood as a value and attempt to impart to the infant a feeling of friendliness, love, and affection by fondling, cooing, and close personal contact commencing almost immediately after birth. This may contribute to the personal security which leads to an adult ability to give of himself in a cooperative manner, in effect, to apply brotherhood.

Children appear to learn initially by imitation, identification, example, and contagion. These are all experienced as forms of interpersonal communication. They take place in the primary sociological unit, the family. Montague states: "Example is stronger than precept and imitation is the most immediate form of learning. Words have no meaning other than the language they produce."[7] One thing is certain, children do not learn what is desired by just being told. Too often they experience the adage, "Do as I say, not as I do." They do learn by doing and by thinking about what they are doing. This experiencing includes adapting and internalizing the value patterns of those with whom they are in daily contact.

Bishop performed an interesting experiment which indicates that children behave as they have experienced.[8] In a sense, the child, like the chameleon, takes on the coloration of his surroundings. Thirty-four children between the ages of 40 and 67 months were placed in social situations with a neutral adult. The children illustrated the behavioral patterns of their parents. The study supports the contention that what children learn at home is likely to be carried over into other social situations. Any mother who has watched her child "play house" knows this. Likewise, the teacher who observes his students "playing school" becomes aware of how children learn by imitating the behavior of those around them.

A six year old girl dictated the following composition entitled "People". It illustrates the parental values and shows the dawning unique thinking of the child based on her personal experiences.

PEOPLE

> People are composed of boys and girls, also men and women.
> Boys are no good at all until they grow up and get married.
> Men who don't get married are no good either. Boys are an
> awful bother. They want everything they see except soap.
> My ma is a woman and my pa is a man. A woman is a grown up girl
> with children. My pa is such a nice man that sometimes I think
> he must have been a girl when he was a boy. 9

In this respect Mussen and Conger remark, "The child learns his earliest, and probably most fundamental, lessons in ethical behavior in the family setting. As identification with parents becomes more firmly established, more of their 'evaluative responses' are taken over." 10 (p. 327)

An acquaintance of mine is rather fearful of lightning. In discussing this with the youngster's mother she said, "I really don't know why she should be afraid of lightning. I myself am just terrified of it but I never let her know it! I'd hide!" The youngster herself described how her mother would put the child in her bedroom during a storm and then would go into her own bed and pull the covers over her head.

In the movie, Fears of Children,[11] a father reacts to his son's behavior by saying (paraphrased), "I can stand some of it...all but that stubbornness. If there is one thing I can't stand it's stubbornness. My father would never tolerate it and neither will I!"

The above illustrations show the experiences children have which color their value development. On the positive side, the desirable values that the family demonstrates in their daily life are also learned by the child. Brown, Morrison, and Couch have shown that there is a high positive correlation between the social reputations (variously measured) of 105 ten year olds and their affectional parent-child interactions.[12] In other words, honesty, moral courage, friendliness, loyalty, and responsibility, if demonstrated at home in positive social interactions between parents and children, will be reflected outside the home by the children. If these interactions and the acceptance and respect underlying them are strong, pleasing, and effective for the child, he will tend to demonstrate them even if his peer group does not. This is less true in later childhood than in early childhood because the peer group offers increasingly valued models for the child to imitate and identify with.

The general stages of a child's development of values can now be identified. Piaget[13], Lerner[14], and MacRae[15], all indicate that a child developes increasing moral or ethical flexibility as he grows. Thus, young children up to seven or eight years of age tend to respond to problems of values by ascribing in an almost blanket manner to the values they've learned first in the family, and then at school and in the community. Following this, there comes a brief period of two or three years which marks a progressive decline in applying values without question. By early adolescence, or the ages of eleven or twelve, the youngster uses less strictly specific rules of conduct and begins to evolve and utilize more general principles which derive their support from the previous values learned, as well as from new values of peers and others. These begin to be blended by the child's own unique judgments of the situation at hand. He is also more open to, and even desires, a mutual consideration of the problem. He likes to plan and evaluate with others.

The rapidity and degree of the influence of the peer group upon the child's values may well be dependent upon how strongly he has previously identified with his parents. If the parental values have been sufficiently internalized, and if the child perceives of himself as a person who does the "right" thing, then peer values which are directly opposed are resisted. He has, by this time, had a wide variety of models to identify with which give him a more complex experiential background for his decisions or value-judgments.

In order to list these stages the following steps are put in chronological order:

1. Identification with parents and family and relatively blanket acceptance of extrinsic values.

2. Identification with teachers and peers and dawning questioning of previous values. Values becoming much more intrinsic.

3. Identification with increasing numbers of models, first those immediately contacted and then those learned about such as athletic heroes, famous personages, movie stars, etc. This leads to further questioning and gradual refinement and individual clarification of values.

It is during this third stage that the child really begins to see himself as a person with reasoned values. He is developing what Laycock calls a "sense of community."[16]

The foregoing presentation has been generalized. One could utilize the growth and development literature to trace specific behavior patterns as well. To illustrate, Gesell and his co-workers have noted a developmental sequence or behavioral gradient in regards to stealing and honesty.[17] They show that it is quite normal for the young child to take things that do not belong to him. Ilg and Ames picture this:

> "At five he prefers pennies to half dollars. They have meaning for him. At six he responds to the beauty of some trinket and he takes it before your very eyes even though he denies it when accused. At seven his passion for pencils and erasers is so strong that he wants more and more and more - any within hand's reach. And by eight the loose money in the kitchen drawer is indeed a temptation, for he is beginning to know about money, its value and what things it can buy. When the theft is discovered, he is punished and admonished. He probably excuses himself that he 'didn't mean to' and he certainly promises that he will 'never do it again.' Another day --- another theft." [18] (p.286)

As can be seen, this mode of behavior lasts only briefly. If adults can understand what kinds of behavior to expect from children, then they can act more intelligently and understandingly with them. Many other specific patterns of children's behavior have been studied. These can perhaps best be summarized by saying that children value most what has immediate worth to them. After all, they are the center of their universe and the four words I, Me, My, and Mine precede the child's understanding of We, Us, Ours, and They, Them, and Theirs.

It is almost axiomatic that learning to understand, respect, and accept others is dependent upon one's own self-understanding, self-acceptance, and self-respect.[19] A child once wrote about himself, "I'm no good. I'm stoopid. I can't do anything right. Things are always happening to me." The adults who lived and worked with this lad appeared to have mislaid the basic value of respect for human personality. The teachers of this boy have a great task ahead.

What does an understanding of value development mean for the teacher? When the court rules that a teacher stands in loco parentis a grave responsibility is posed. No two children are alike in every respect. No two family patterns are identical. Yet, the teacher stands as the representative of a society that holds a common core of moral values and democratic concepts that are supposed to be learned. Otto says, "In a democratic society there is no need to make all people think alike, feel alike, or behave alike, but there is a common core of...values and...concepts which all should apply in their relations with one another."20 (p.325) This then is the task of and the challenge to the teacher.

It is a personal conviction that the teacher who only moralizes about values in the classroom is not teaching them as she believes she is. It is difficult to understand how one can teach about moral and spiritual values without tacit recognition of the fact that values are ever-present in our behavior with the children. The teacher is asked, wrongly or rightly, to judge children. Is it not possible to judge with children thereby affording them the opportunity for further development? When a teacher stands in front of the mirror in the morning, rather than ask if his tie is straight, or if her slip is showing, one might ask, "Are my real values showing?" The answer is, "Of course!"

Because our values do show, because we serve as models, because we communicate to children with every word, mannerism, and gesture...because of these things quite simply, our finest people must teach. It would seem that every child has the right to be with a friend, a person who respects and values him for what he is now as well as for what he is to be.

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THE TEACHER EDUCATION AND RELIGION PROJECT AT MID-POINT

by

Arthur Gilbert *[1]

According to Reconstructionism, the Jew in the Diaspora must live in two civilizations-the American and the Jewish. Christians are in a similar position in having to adjust to two civilizations-The American and the Christian. Can Christians and Jews live together in America in mutual ignorance of each other's religion? If not, how can the public schools deal with the multiplicity of religious traditions in this country?

The following informative article delineates some of the thinking of the teaching profession on this subject.

—Editors

Is it possible to train teachers to teach about religion? How distinguish between teaching about religion and teaching religion? Can we teach about religion and not cause divisiveness in the public school?

These are questions that colleges for teacher education are now asking themselves as a result of the Teacher Education and Religion Project initiated some years ago by the American Association of Colleges for Teacher Education. The project, made possible by a $60,000 grant from the Danforth Foundation, is now at midpoint. It involves fifteen colleges and universities as pilot centers and forty-four other colleges in close liaison.

The AACTE which inaugurated this project was formed in 1948 as the result of a merger of three national teacher education associations. In 1954 its membership numbered two hundred and eighty-one insitutions comprising teachers state colleges, departments of education in universities, liberal arts colleges and municipal teacher education institutions. The institutional members of the association prepare over half of the nation's teachers.

In order to assist in its function of evolving standards based upon sound principle, the association has a strong committee of studies and standards which directs research, plans experimentation, evaluates programs and recommends valid standards for the approval of the association. It is this committee which supervises the Teacher Education and Religion Project.

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THE SCOPE OF THE AACTE's PROJECT

The following statement adopted by the AACTE on December 1, 1953 clearly defines the nature and scope of the Project: "...the chief purpose of this study ...will be to discover and develop ways and means to teach the reciprocal relations between religion and other elements in human culture in order that the prospective teacher, whether he teaches literature, history, the arts, science or other subjects, be prepared to understand, to appreciate and to convey to his students the significance of religion in human affairs."

"Essentially it can be seen," assert the authors of this Project, "that the primary aim of the study is to deal directly and objectively with religion whenever and wherever it is intrinsic to the learning experience in the various fields of study. It should be made clear that it is not the aim of the study to stimulate individual commitment or to encourage students to explore the resources of religion as the basis for durable convictions..."

Project leaders acknowledge their indebtedness to the carefully formulated policy statements of the National Education Association's Educational Policies Commission, and to the Committee on Religion and Education of the American Council on Education as well as to Supreme Court Justice Jackson. It is "in consonance with their opinions that the Project was developed."

The Educational Policy Commission in its classic study, "Moral and Spiritual Values in the Public Schools," declared in 1951:

"The public school can teach objectively about religion without advocating or teaching religious creed; to omit from the class room all references to religion and to the institutions of religion is to neglect an important part of American life. Knowledge about religion is essential for a full understanding of our culture, literature, art, history and current affairs.

"...If need be, teachers should be provided with special help and information to equip them to teach objectively in this area."

In its report on "The Relation of Religion to Public Education," The American Council on Education suggested:

"The first obligation of the school with reference to religion is, we believe, to facilitate intelligent contact with it as it has developed in our culture and among our institutions.

"..The failure to play a part in acquainting the young with the role of religion in the culture, while at the same time accepting such responsibility with reference to other phases of the culture, is to be unneutral, to weight the scale against any concern with religion."

In his opinion in the McCollum decision, Mr. Justice Jackson said:

"It is a proper if not indispensable part of preparation for a worldly life to know the role that religion and religions have played in the tragic story of mankind. The fact is that, for goodwill, everything which gives meaning to life is saturated with religious influences derived from Atheism, Judaism, Christianity-both Catholic and Protestant- and other faiths accepted by a large part of the world's people. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that moved the world society for a part in which he is being prepared."

THE POSITION OF THE JEWISH COMMUNITY

The Jewish community, without anywhere speaking to this specific project of the AACTE, has, nevertheless, expressed in the recent past, a cautious and somewhat mixed opinion concerning this general program of teaching about religion. Enthusiastically endorsing this approach to the problem of religion in public education, Dean Simon Greenberg, of the Jewish Theological Seminary, has written:

"The schools cannot be said to be teaching history at all, if they eliminate completely whole areas of human experience. Religion and religious institutions have been determining factors in the evolution of civilization. To omit a study of them in a course of history is to pervert history. The same is true of the relation of the great religious literary monuments to the history of literature generally. Nor can one honestly dodge the religious issue in the teaching of science and philosophy.

"In those matters it is the public school educator rather than the religious leader who should be the active proponent of the proposal...it is most unfortunate that the so-called secular educators have not spoken up vigorously in behalf of the inclusion of the Bible in a course of literature and of church history into the courses of history."

Dr. Ira Eisenstein editorialized recently in the Chicago Sentinal:

"The role of the historical religions must be taught as a part of the broader social studies program, indicating to the students how Judaism and Christianity can and have influenced our culture. They should also be helped to understand the diversity of religious belief and practice in the community and the meaning that the various faiths have for those who believe them."

On the other hand, the National Community Relations Advisory Council and the Synagogue Council of America, representing the bulk of Jewish community and religious agencies have taken issue with Eisenstein's call for studies defining "the diversity of religious belief," or the NEA's proposal for courses teaching about the "chief tenets of the various religious faiths." The NCRAC agrees that "the public schools must and should teach with full objectivity the role that religion has played in the life of mankind and in the development of society when such teaching is intrinsic to the regular subject matter being studied." But the statement of position goes on to point out "we are opposed to attempts by the public and elementary and secondary schools...to teach about the doctrines of religion. Without passing upon the question of whether or not such teaching is inconsistent with the principle of separation of church and state, we believe that factual objective and impartial teaching about the doctrines of religion is an unobtainable objective. Any attempt to introduce such teaching into the public school poses the grave threat of pressures upon school personnel from sectarian groups and compromises the impartiality of teaching and the integrity of the public educational system."

Jewish leaders within the NCRAC agencies have also, in public and private conversation and despite their announced position, argued that it is probably impossible to teach with full objectivity the role that religion has played in the life of mankind as well as the doctines of religious groups. They question, for example, whether it is possible to treat such an historic incident as the birth of Jesus or the Reformation "objectively," or whether teachers are adequately trained to deal with such religious material as it impinges upon their subject matter. Furthermore, some Jewish leaders suspect that the forces pressing for such a factual study approach have more in mind than the mere transmission of information. Thus, in its recent convention the Central Conference of American Rabbis unanimously accepted the report of its Church-State Committee which asserted:

"A dangerous threat to church-state separation is represented by those vague programs intended to teach moral and spiritual values, factual teaching about religion, and common-core religion in our public schools. These are dangerous because they are so elusive; but when analyzed each of these programs would involve the public school in a program of religious education for which the public school is not equipped and for which the public school was not created...We are opposed to the campaign of introducing religious education into our schools under these guises. Too often an apparently non-denominational and interfaith program of this type ends as sectarian religious instruction. Many of the forces advocating religious and moral training in general have as their goal theological teaching in the classroom. We warn our colleagues not to be deceived into lending their names to such project."

Less suspicious and hostile than the CCAR, but hardly as enthusiastic as Rabbi Eisenstein, the ADL in its statement of principles uncomplicatedly assumed that:

"The role that religion has played in the history and development of human society can be taught with substantial objectivity."

"This practice is an excellent one," claims the ADL, "and it should be continued." However, with regard to proposals to establish separate courses which would teach about the different religious practices and beliefs the ADL notes:

"The teachers are not properly trained to teach such courses." It also doubts that children in elementary grades are qualified to discuss such matters of faith in objective terms. Yet ADL is not opposed to further study of specific plans and curricula for use in separate classes about religion. "Such studies must determine whether courses can be formulated that would teach only the objective facts about religion and what effect they may have on children."

THE RESULTS OF THE TEACHER EDUCATION AND RELIGION PROJECT

In the light of these contrasting opinions, it is well to review the AACTE Project at mid-point in order to ascertain exactly what it is that these professional educators have done with regard to this issue, and what questions or programs have resulted from their mature scientific-like study.

During the first two years, 1954-1955, the emphasis of the project was placed upon an intensive study of curriculum by the faculties of the participating institutions exploring the ways by which religious information could be related to the several diciplines. New courses were to be introduced as well as new units within presently existing courses. Dr. A. L. Sebaly, national coordinator of the Teacher Education and Religion Project indicates that a variety of techniques have been used by participating colleges in fulfilling this initial responsibility.

In some universities the faculty members are re-writing their various subject courses. "The one constant evaluative criterion has been to question where and where not are materials about religion relevant."

Other universities have conducted faculty seminars, where faculty members attend, on a voluntary basis, to explore the Project's implications for the faculty members' teaching and for the teaching profession as a whole. Each institution has arranged meeting times to suit its own pattern of organization. The meetings have been weekly, bi-monthly, monthly and, in some cases, three and four times a year.

Some of the universities have conducted workshops of a one or two-day nature or workshops which operate for two weeks or more. Very frequently teachers who are teaching in the public schools will attend. The purposes of these workshops have been to explore with teachers morel and spiritual values in teacher education and to see where materials about religion are relevant to their curricula areas.

Other universities have attempted to survey teaching practices in the area of teacher education and religion. One college, for example, surveyed approximately four hundred and fifty of its graduates to see how well these graduates thought the college had prepared them to handle the problems they faced in their day to day teaching when questions about religion arose in a natural way. Some college faculties have felt that the implementation of the aims of the Project could be achieved best by the addition of new courses.

Finally, some of the universities have produced pamphlets for college faculty reading. The writers concerned tried to explore, in a scholarly fashion, the points in their own disciplines where materials about religion were relevant. One college faculty has attempted to gear its writing to needs of the high school teacher and another to the needs of elementary school teachers.

It is planned now, in the second stage of the study, 1956-1959, that data and course materials will be published widely and distributed.

A review of the currently published materials indicates that there is divided opinion among faculty members in the participating colleges on the many issues relating to this Project to train teachers to teach about religion.

IS IT POSSIBLE TO TEACH ABOUT RELIGION?

One notices a difference of opinion, for example, concerning the very objective of the Project. Thus Dr. J. W. Maucker, President of Iowa State Teachers College, in an address before the annual meeting of the AACTE, described his agreement with the limited purpose of the Project in these words:

"The basic purpose of this Project is to increase the competence of teachers of History, English, Art, Literature and Music and other traditional subjects. It is to help teachers become better informed regarding the role of religion in human affairs so that they can do a more scholarly job of teaching in their various disciplines. By contrast the purpose is not to teach religion as such or to make students more religious or to increase participation in religious activities. These may or may not be natural outcomes of a study of this kind. But the fact of the matter is that the study itself, as originally conceived and agreed upon, has nothing to do with these aspects of religion. It is a question of improving scholarship in the basic disciplines which make up the school program."

Others, however, have found this approach too limited and, therefore, unsatisfactory. Thus, Dr. Jerome Hausman, Assistant Professor of Fine Arts at the College of Education, Ohio State University, reporting the consensus of his group there, asserted:

"We were not satisfied to accept a program of 'knowing about religion.' Instituting new courses or adding theological dimensions by including religious symbols to the content of existing courses seemed only a part of the implications that this project held for us. What we are saying is that the inclusion of religious symbols could be taken as reason for supposing that a teacher was fostering religious insight, but not as an assumption that this was being done. If teachers are to be sensitive to the dimension of religion as a force in the lives of people, we speculated that they would need to have some basis for understanding religious aspirations in terms of their own experience."

Dr. Hausman seems to be suggesting that the purpose of this Project ought to be, not only to relate religious information to curricular disciplines, but also to foster religious insight. And, furthermore, he is suggesting that this dimension can be achieved only if teachers themselves have some personal commitment to religion.

Professors at East Carolina College, Greenville, North Carolina, in their publication dealing with religion in the high school curriculum, also suggest that they have a concern that goes beyond the mere teaching about religion. Thus, the preface of their bulletin reads as follows:

"There is increasingly a felt need for a Divine determinant to which one may attach faith and seek inspiration and security in an insecure world where there are so many diversified religious beliefs." This understanding of the purpose of this Project, that it is designed to lead children to some connection to a Divine determinant, is further indicated in other articles in the East Carolina publication. So, for example, Professor John Bennett, Director of Religious Activities, reports on his study of the religious content in North Carolina public school textbooks, and he is chagrined that the textbooks of North Carolina "assume that the child's questions about the origin and nature and destiny of man and the nature of the deity fall outside the scope of the public school."

The participants at a teacher education and religion workshop in Cedar Falls, Iowa, were not satisfied with the phrase "teaching about religion." They felt that "only presenting data without any desire to involve the student in an understanding, appreciation and critical analysis of these data is not good teaching. In fact it may not be teaching at all." They asserted, "the good teacher will not only teach about those ideas but will attempt to have the students understand and react to them." Thus, unless teaching about religion includes such an enlargement, the members of the committee felt that another objective should be "coined." The Social Science professors at this workshop also were "apprehensive that informed cynicism might result from teaching about religion without at the same time showing that a commitment or action goes with the doctrine." The professors asserted: "Facts or doctrine alone without knowledge of the importance of the commitment of those who have faith in the doctrine would not adequately teach about religion."

IS THE AACTE PROJECT NECESSARY?

These is also a difference of opinion concerning the very necessity of this Project. Thus, Dr. Jack Scroggs, Professor of History of North Texas State College assumes a need by teachers for knowledge about religion. He reports that at his university, the study disclosed a frequent lack of awareness of religion as a professional problem on the part of the students. This indicated to his group, "that the field of professional education must provide means to acquaint students with the nature of practical problems which may arise in the public schools and furnish some guidance toward their solution."

On the other hand, Dr. Maucker in his address, pointed out that the members of the Project had "little objective evidence as yet regarding the validity of the assumption underlying the study." He suggests that the study "assumes that in the teaching of history, literature, and other subjects, teachers in the public schools have neglected the role of religion in those areas or have distorted its role. It is suspected," he continues, "if not assumed that the same thing occurs, though perhaps in lesser degree, in college classes." He concluded, "We have not as yet demonstrated objectively that these basic assumptions are correct. We have had no reason to doubt the validity of these assumptions, but neither have we verified them with convincing evidence."

This need for a further investigation of the very assumptions of the project was also voiced by Dr. Sarah R. Swicker of the Education Department of Western Michigan College in an article entitled, "Teaching About Religion in the Elementary School," published by Western Michigan College in its pamphlet entitled, "Focus On Religion in Teacher Education." The article points out that an intelligent examination of current practices in the public school "might result in abolishing of certain practices which apprear to emphasize the teaching of religion, and the supporting of experimental studies of those areas which offer opportunities for significant teaching about religion." Dr. Swicker suggests, "school programs that teach values functionally may hold as much promise, if not more promise, than programs where the schools introduce separate units on moral and spiritual values which end up by getting the label into the school program but actually stifle the significant contribution that is made by creative teachers whose whole program is now permeated with these values."

HOW IS RELIGION RELATED TO THE CURRICULUM?

Finally, there is a lack of agreement concerning the exact body of religious information which should be incorporated into the curriculum, if it is not already a part of normal public school education. Thus, the science faculties of several universities have discussed the relevance of religion to their subject and they have developed contradictory reports. Some are convinced that there is a high degree of relevance between a religious approach to reality and the various scientific disciplines. They insist that the teachers will have to respond to religious issues and deal with them in a constructive fashion in the classroom. Others insist, however, that there is no relation between the methods and goals of religion and the methods and goals of science and there is no need in the science classroom to deal at all with any religious issues.

Similarly, there are essays in the various publications issued by AACTE pilot centers that deal with the relevance of religion to geography, to home economics and other disciplines with which I am sure other scholars or religious leaders would take vigorous exception. This indicates that the whole question of what "objective" data concerning religion should be introduced into the public school is indeed one of the crucial questions.

For example, Professor Robert Kramer, Department of Geography at East Carolina College, takes a rather deterministic view toward geography and religion. In his essay he describes how a geography teacher might illustrate the influence of geography upon the formulation of religious belief and practice. His explanations are often offensive. Thus, he accounts for the picture of the Christian heaven as a walled city with pearly gates from the experience of the ancient Hebrews of Palestine "who were continuously under siege by war-like, nomadic desert tribes." He writes, "it was natural for the people living in this area to think of heaven as a safe place within the walls. Pearls were highly treasured by the Hebrews and a gate constructed of pearls made a priceless symbol." He cites another example, "In some instances practices peculiar to the environment are written into religious codes. The Hindu religion, for example, teaches that man should not kill living beings. This injuction was introduced to discourage man from killing beasts and birds during periods of hardship. Moslems and Hebrews do not eat pork-source of the dred disease trichinosis. Today this precaution is not necessary with improved methods of food preparation, but the practice is still widespread."

That it will be difficult to institute this program successfully has been voiced over and over again by the participants at various workshops sponsored by AACTE pilot centers. Thus, a group of social science professors, meeting for three days at a workshop sponsored by the Maryland State Teachers College, conclude their report with this note: "It would take unusual conscientiousness and an unusual sense of responsibility to treat religion in old or in new courses on an objective level." Constantly, therefore, the faculties at these teachers colleges have suggested that separate courses be introduced for their teachers where they could learn about religion. Religion departments have already been established recently in approximately twenty state teachers colleges and universities. It was pointed out in several of the workshops that the introduction of such separate courses led to "a sense of relief on the part of the faculty that the problem of religion in the curricula would then be taken care of without further work on their part."

On the other hand, some educators feel that the introduction of such courses would work against teachers' assuming the responsibility of confronting religious material as it relates to the curriculum content.

Assuming that such a course about religion should be introduced into the teachers college, there were questions as to exactly what kind of a course it should be. At one of the workshops, Professor Alilunas, described the elective course in the Sociology of Religion which he had developed at New York State University Teachers College, Fredonia, New York. He indicated that his approach to the course was essentially that of a sociologist, that is, he studied the impact which the beliefs and practices of religious institutions have upon society. Rev. Father McManus, who was present at this workshop, as a consultant, suggested that "this approach would be preferred by churchmen as against that of the study of comparative religions where students are given a glance at the various faiths." Yet, at other universities such courses in comparative religion were reported.

CONCLUSIONS

To summarize, then, there is general agreement that it is important for young people to be provided with information concerning the role of religion and religious institutions in the making of civilization, where such information is intrinsic to course content. However, it is not clear whether such material is already adequately presented by public school teachers or whether it is necessary to engage in some special effort to train teachers to deal with such religious information. Furthermore, there is little agreement at this moment as to exactly what are the agreed-upon "objective" facts about religion within the various subject disciplines that can be introduced into the public curricula, or whether separate courses on religion should be instituted. There is also disagreement as to whether it is possible to teach about religion without challenging the emotions as well as the minds of the young people, thus involving children in a program that has as its purpose, unavoidably, not only the transmission of information, but also a meaningful reaction to this body of religious information. In this case, of course, there is question as to whether this is the function of the public school.

Until public school teachers are adequately trained to deal with religious material, it would be disastrous, were school systems to develop such programs of factual teaching about religion without first consulting community leadership. At that point the Jewish community would be well advised, however, were it to welcome the various lines of inquiry that have been developed by these professional educators, and join whatever community groups are organized to give serious consideration to projected programs of teaching about religion in the public school. Armed with information derived from the AACTE experiment we can then make significant contributions to community discussions. Certainly this is a more constructive approach than the off-hand quick dismissal of any and all programs to teach about religion. As the AACTE Project becomes better known in the community, discussion on this subject will become more urgent, and more intelligent.

PROBLEMS INVOLVED IN DISCUSSING AND DEVELOPING MORAL AND SPIRITUAL VALUES IN PUBLIC SCHOOLS AND RECOMMENDATIONS

Rabbi Herman Grossman

In the course of the following remarks, I hope I do not add confusion to a complex problem.

The organizers of this workshop are to be commended for their thorough presentation of all aspects of the subject. You have heard what source materials are available for this topic. You have listened to comments on the many excellent reports of the Educational Policies Commission of the NEA in this area. You have heard a psychologist and sociologist present their views how children and youth develop values. You have heard or will hear instructors in science, social studies and language arts give practical application to our broad topic.

My task would seem to be to stress the problems of our subject, as viewed by a Rabbi. I am glad the subject reads by a Rabbi, for the views expressed are my own. Indeed, it is a commonplace expression that wherever there are two Jews, there are three opinions. But in this area of moral values and education, our leading thinkers seem to be practically united. Although in many aspects of the problem, there are differences of opinion, there is agreement on the major issues.

My thesis is: Jewish educators affirm the need, nay the duty, of the public school to teach moral and spiritual values. In fact, we feel that our public school teachers generally are achieving gratifying results in teaching these values, despite overwhelming obstacles. However, we are deeply concerned about the attempt of theologians, religious leaders and others to make the schools teach religious values, which cannot help but be sectarian religious values.

I

My procedure will be

1. What are moral and spiritual values and what problems are encountered in teaching them in the schools.
2. Our attitude toward teaching religious values or sectarian religious observances in the public schools.
3. Objective or factual teaching about religion.
4. Practical suggestions to implement item 3.

In 1951, the Educational Policies Commission of the NEA issued a widely discussed report, Moral and Spiritual Values in the Public Schools. The Commission offers the following definition of moral and spiritual values: "those values which, when applied in human behavior, exalt or refine life or bring it into accord with the standards of conduct that are approved by our democratic culture." As examples, the report suggests; respect for human personality, moral responsibility, belief that institutions are the servants of men, belief that common consent is better than violence, devotion to truth, respect for excellence, moral equality, brotherhood, pursuit of happiness and moral enrichment.

While Jewish educators may have reservations about the wording of the definition or the list of values, I believe most would agree that this is an acceptable definition. From my point of view, all moral values have their ultimate source or sanction in a religious view of the world. Yet, as far as public school education is concerned, I believe they can be taught without reference to the religious source. As Dr. Judah Goldin points out (NEA Journal, Dec. 1952), "the fact that unanimous or even widespread agreement may not be reached as to the ultimate source or sanction of spiritual values does not mean that such values cannot be taught, e.g. honesty - some find its source in Biblical religion, others feel it is more firmly rooted or justified in another religion."

For if we begin to discuss the sources of morality, we soon become embroiled in theological arguments, which have no place in the public schools. Our Founding Fathers wisely counselled the separation of religion and public education. They were not Godless men, yet they feared the consequences of making the classroom the battleground of competing sectarian theological ideas. We would err if we failed to follow in their footsteps.

Rabbi Morris Adler points out, that it is not the duty of the public school to educate the whole child. The school educates the "citizen"; the home, Church and Synagogue must supplement this to educate the "man."

Three items should be stressed in teaching moral and spiritual values. First, they are caught, not taught. "Not learning but doing is the chief thing", said Rabbi Simon, son of Gamaliel, a second century sage. Robert M. Hutchins ("Religion and Higher Education", Commonweal, June 29, 1956) aptly summarizes the problem. "The moral virtues are habits, and habits are formed by acts. We can have no assurance that courses in elementary, intermediate and advanced goodness will be followed by good acts. In fact, such courses seem likely to induce precisely the opposite behavior." Daily the gifted teacher is confronted with situations which teach morality; the way he handles the problem, -- or fails to do so -- is of much greater importance in molding the spiritual values of the students than the rote of learning of moral aphorisms.

Secondly, moral virtues once acquired can never be said to be permanently part of our personality. We must ever learn and re-learn them. The first century Jewish sage, Hillel, said, "Do not trust in thyself until the day of thy death." A modern commentator remarks about this saying, "Man must remain on guard against lapse into sin or heresy throughout his life. The Talmud cites the instance of one who held the office of High Priest for eighty years, and then became a Sadducee."

A high school superintendent describes an honor system for examinstions which his student council has worked out. "The students have learned that one must work at it constantly, that interest and participation must be stimulated anew every semester. They have created a code of ethics and every year they try new ways to get this accepted by every boy and girl." (Matthew P. Gaffney in "Religion in Elementary and Secondary Education", American Education and Religion p. 184, emphasizes mine.)

Thirdly, the character of the teacher is all-important in transmitting values. Students are quick to discover contradictions between the words and deeds of their masters. Of the teacher, a pupil may well say "your actions speak so loud, I cannot hear a word you are saying." The teacher has no easy task in implanting values in his students. Rabbi Adler described the qualities the teacher should try to instill in his pupil. "The citizen should possess a substantial measure of self-reliance and yet feel a warm and outgoing sense of his interdependence with his fellows; responding to a recognition of his own inherent worth and dignity as a human, he must yet accept his neighbor as equal. He should intensely appreciate the freedom which is his and ever be alert in its defense in peace or war. A man of firm convictions and integrity, he should extend hospitality to the contrary views of others. A member of a community, sharing with his fellow-citizens many common areas of interest and experience, he should not deteriorate into a Masse-Mensch, anonymously submerged in the crowd, but retain his individuality. Faithful to his government and proud of his country, he should always remember that they are but means whose ends, the welfare and advancement of the people, alone justify their existence. Patriotic, he does not hesitate to criticize and decry any governmental action or policy which he finds inimical to the country's best interests. A man of deep loyalties, he is also the man of the open mind, receptive to new ideas and evaluations. Deeply rooted in a particular faith, political creed or economic beliefs, he is respectful to those who differ and recognizes that diversity exists only where freedom is to be found." (Rabbi Morris Adler, "The Teaching of Moral and Spiritual Values", address delivered in New York, October 26, 1954.)

In general, our teachers are overworked, oft criticized, little praised and underpaid. And yet they seem to be doing a remarkable job. Those who criticize our teachers should immediately be challenged to produce facts. Often the shortcomings are the result of forces beyond their control, mainly an environment outside of school which negates the values the school stresses.

For example, a teacher talks about the brotherhood of men; the child comes home and hears his parents speak derisively of another race or religion. Or the teacher emphasizes the importance of honesty; at home the child hears his dad talk of a "fast deal" he "pulled off." Most significant - our entire civilization is dominated by secularism. One day a week, we pay lip-service to God, but rarely is God a force in our daily lives. In the face of these environmental obstacles our schools are achieving commendable results.

II

Before proceeding to consider the problems that arise from trying to teach of religious values in the schools, I should like to offer a word of caution. I have had a number of discussions with clergymen and have read about numerous seminars, conferences and lectures on this topic. Invariably, one or more discussants approach the subject on a purely emotional plane, at which time all rational give-and-take ceases. Then I call to mind a dictum of a 14th century Rabbi, Asher ben Yehiel, who warned, "Provoke not one of another belief."

May I quote an experience described by Dr. Gaffney, Superintendent of the New Trier Township High School, Religion in Elementary and Secondary Education (American Education and Religion--pp. 178-179). "I had hoped that in our relatively homogeneous and highly civic minded community it would be possible to get agreement from our churches on a common plan of action. We invited every church in our township to send a representative to a committee which would work on the problem of religious education in our school. I believe all the churches had representatives and in most cases it was the minister, priest, or rabbi. These people met at intervals for a year and a half and for me it was a disillusioning experience. Three camps emerged.

"One camp was for religious education on school time and in the school building, but, only if taught by their official spiritual leaders and completely denominational in character. This group held that there is no such thing as religious education unless it is dogmatic and denominational in character. They wished the children to be separated by denominations and each group taught according to its beliefs."

"A second camp wanted no denominational teaching. These people wanted a course for all children that would study the growth and development of the idea of religion, that would help children appreciate the different contributions of the Jew, the Roman Catholic, the Protestant, the Bahaist, and the Christian Scientist. The course would deal with the history of religion and with comparative religion, with the spiritual forces back of all religions, but would avoid any denominational teaching as such. Such a course, they hoped, would be taught not by priests, rabbis, or ministers, but by the teachers of the public high school."

"In the argument one interesting point came to light that showed the complete conflict of ideas. A young minister remarked, "I think we should create a course that will help these young people to decide for themselves what to believe." Immediately members of the other camp jumped in with, "No! No! We shall tell them what to believe."

"The third camp wanted nothing of either of the above approaches. They said in so many words, "We prefer to have the school leave the matter of religion entirely alone. We shall handle religious education in our own churches as our particular responsibility." Their attitude toward the other two groups was, "A plague on both your houses."

"In the year and a half that these good people met, I doubt that there was a deviation from their original positions. The only agreement they reached was that no agreement seemed possible."

The above incident, which is not unique but may be paralleled in other communities, serves to illustrate our first problem -- namely, the attempt to add teaching of religious values to moral and spiritual ones. Teaching of religious values is theoretically wrong in that it is a violation of the principle of the separation of Church and State and is practically inapplicable, as the above and other examples illustrated. (I distinguish between teaching religious values and teaching about religion. About the latter, see infra.)

In June 1955, the New York City Board of Superintendents issued a Guiding Statement for Supervisors and Teachers on Moral and Spiritual Values and the schools, which urges "the public schools (to) reinforce the program of the home and church in strengthening belief in God."

In an analysis of this document, the New York Board of Rabbis comments. "Inevitably, if the schools attempt to carry out the program envisioned by the Superintendents, there will be competing pressures on teachers and school administrators by rival sectarian groups. Furthermore, some teachers are bound to become missionaries for their own religious convictions. Our children will then be exposed to sectarian viewpoints which they may find extremely confusing.

"Other teachers will, no doubt, become advocates of a watered-down, meaningless "public school religion", glossing over differences among religious groups which stem from vitally important convictions. In our view, to teach the "lowest common denominator" of the various faiths, possibly through some form of "non-sectarian" religion, is to deprive religious education of its spiritual content, and to make of it little more than a collection of platitudes and truisms."

"Even if teachers should attempt a solely "non-sectarian" religious emphasis, we are convinced they would still be unable to avoid interreligious strife.

Today's children are rarely content with broad generalizations. They demand from their teachers concrete particulars and details. It is impossible to teach children "a belief in God" without evoking classroom discussions as to the meaning of God, the different ways of worshipping God, and other ritualistic and conceptual components of religious belief. We cannot emphasize too strongly that our public schools, with their heterogeneous population, should not engage in such a task."

A second problem is the reading of the Bible and the observance of Religious Festivals in the public schools, supposedly to inculcate spiritual values. Here is an area that is fraught with danger. What Bible translation will be used? What sections - the Old Testament or New Testament? Furthermore, what is the value of rote reading of a passage? Does not good educational practice demand that reading be properly motivated or discussed? Yet, practically everyone agrees that the Bible should be read, with no comments. Above all, some people might draw the mistaken conclusion that the children have, by this reading, acquired a religious outlook on life. What greater delusion is there than this? In summary, I am opposed to Bible readings in the schools as unconstitutional, ineffective and unnecessary.

Observance of sectarian religious holidays in the public schools likewise cannot be condoned. Christmas celebrations and Easter observances -- hymns, pageants, parties-are obviously Christian celebrations and are obviously sectarian. Yet almost all schools have some form of observance of these events. In some schools, the entire months of November and December are devoted to Christmas preparations in art, drama, music, literature. (Proper place for prayer, Bible reading and hymns is in the home before and after school and in the Churches and Synagogues.)

But if Jews were to protest against these policies on principle, namely, the introduction of sectarian religious customs into the public schools, the reaction would probably arouse intense religious tensions. Therefore, on grounds of expediency, Jews approach the matter gingerly. We accept the current situation, try to introduce modifications where possible, and ask for the right of Jewish children to refrain from participation in rites that are not part of their religion. Parenthetically, we should note that most Jewish educators feel that the introduction of Hanukkah programs to balance the Christmas programs only compounds an evil policy. Yet, here too, for reasons of expediency, we often acquiesce.

III

There remains one final area to be considered, and this offers the most encouraging solution to the problem of religion and education, namely "Objective" or "factual" teaching about religion.

The statement most widely accepted by my co-religionists on this subject is that offered by the Synagogue Council of America and the National Community Relations Advisory Council, namely, "the public schools must and should teach with full objectivity the role that religion has played in the life of mankind and in the development of society, when such teaching is intrinsic to the regular subject matter being studied. But we are opposed to attempts by the public elementary and secondary schools to go beyond this, and teach about the doctrines of religion." However, in higher education, a full objective course or series of courses on the religions of the world is highly desirable.

To be specific, in the courses in history, social studies and literature, the impact of religion should be emphasized. In elementary and secondary schools, however, discussion of doctrine should be avoided.

A personal experience may illustrate our view.

In Kalamazoo, the fifth grades, as part of a course on learning about the community, visit the Churches and the Synagogue. Invariably, the children are impressed and come away with new respect for the religious institutions in the community.

Yet, even here, a reservation is in order. Some churches may feel it is wrong for their members to visit houses of worship other than their own. (They have a perfect right to this belief and should not be condemned for it. Their refusal to visit my Synagogue, for example, cannot possibly be construed as injuring me or them.) Yet when an entire class attends the synagogue, peer pressure on the individual child to conform and to attend (even though it may be against the tenets of his faith) is almost irresistable. Frankly, I have no answer to this problem. A number of people have suggested that I do not encourage public school classes to attend, although, when asked, I will continue to offer a guided tour through our house of worship.

IV

Dr. Simon Greenberg summarizes what can be done of a constructive nature on religion and public education ("A Jewish Educator's View", American Education and Religion, pp. 57-58.)

"1. On the college and university level many more opportunities should be offered than there are now for credit courses in religion, its history, literature, doctrines, practices, and institutions.

"2. The history of religion and of religious institutions and the literature of religion should be integrated more fully than they now are in the college courses in history, literature, and science.

"3. Persistent efforts should be made by religious and non-religious educators to work out texts and syllabi that would indicate how the history of religion and literature of religion can be integrated into the history and literature courses in the junior and senior years in high school. The attention of the pupil should be drawn especially to the religious elements that are of the very essence of the American democratic tradition, as reflected in such basic documents as the Declaration of Independence, Washington's Farewell Address, Lincoln's Second Inaugural, and In Thanksgiving, the only modern national holiday which has a distinctly religious message." (In this connection, I would recommend highly The Faith of America, Readings, Songs, Prayers for the celebrations of American holidays. Compiled by Mordecai M. Kaplan, J. Paul Williams, and Eugene Kohn. Henry Schuman, Inc. 1951. HEG)

"4. On the elementary and the junior high school levels much more should be done than is now being done to encourage intercultural education, intergroup understanding, and a profounder grasp of the democratic principles upon which America was founded, and to which our country owes its greatest blessings and noblest achievements. Intercultural education and the study of the basic-democratic principles embodied in our political institutions, will prepare the pupils for intelligent participation in class discussion on controversial religious matters when they appear in their studies on the higher levels.

"5. Religious education in this country must progress to the point where a human being who has come under its influence will, by and large, be more easily identified as one whose moral and ethical conduct is high, who is tolerant and merciful, and who consciously associates his moral conduct with his religious convictions and practices.

"If the ultimate charge against secular education is that it cannot by its very nature provide the spiritual sustenance indispensable to sustain high moral standards within a community, then religious education must give incontrovertible evidence that it is capable of doing so. I believe it is. But unfortunately this has not yet and for substantial reasons perhaps may never be established as an incontrovertible, empirically verified fact."

With this quotation, I hope I have not confused you. If you have been stimulated to rethink about even a few aspects of the problem, my efforts will be rewarded.

HOW TO EXAMINE AND DEVELOP PERSONAL VALUES THROUGH LANGUAGE ARTS *

by James D. Hoffman

People have a tendency to put very personal thoughts down on paper. Diaries are very frank. People, children included, will write down and share information on a neutral piece of paper much more quickly than they would offer such information to a person in a verbal manner.

I won't try to examine why people do such things; it is probably a subconscious urge, and therefore a psychologist's job. All we teachers need to know is that people, children in our particular case, do do this. We should take advantage of it.

The situation in the sixth grade of the Campus School at Western Michigan University actually necessitates our taking advantage of such a fact. The Campus School exists for dual purposes--to train teachers and to teach children. Thusly we must have ways in which prospective teachers may gain maximum information about the child in the room in a short time in order that they can do a complete job of teaching. To say that information is needed about the child suggests that we have a child centered, developmental program in progress, which we do. In order that we may develop the child, we must know where he stands when we get him. Creative writing, or the language arts area, is one of the tools we use to find out to what point the child has developed academically, socially, and among other things, in the "value" area.

Our program has many purposes to fulfill during a school year as far as the child is concerned. We have adopted a creative core program because we think it offers the most chance to fulfill our purposes--that of maximum individual growth to take place. One of the purposes we have delegated the responsibility to our program to fulfill is the teaching of values, moral and spiritual. Hundreds of opportunities occur during the day which offer logical vehicles for an individual learning situation on values, but in this hour I intend to isolate just one, language arts, and explain how we use it to examine and develop personal values within the core program. Keep in mind that as we do have a correlated program, language arts may seem to be science, social studies, or even something else--which it is.

We started this school year by using language arts as an "information finding"tool. However I must state that this is a general tool. In a correlated program, many beasts serve many masters. At the beginning it was used for informational purposes. Next we will use it for therapeutic purposes, to

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* Presented by James D. Hoffman, Assistant Professor, Campus School, Western Michigan University, at the first Workshop on Moral and Spiritual Values held at Western Michigan University, Kalamazoo, Michigan, August, 1956.

fill the voids we found. If we at first find information out about the child, and we do this by examining his writing, his actions, behavior, other schoolwork--in other words, the whole child--we must eventually reach a point where we have enough information to make a tentative start on development rather than examination.

The very first language arts unit we activated in the room, we not only found out about and examined our own personal values, but in addition we examined other people's values. As the children were familiar with teacher-pupil planning procedures, we were able to take a "long look" at our nine months program and decide what we wanted to learn. We took this viewpoint of examining the school program after considering the fact that the children would be 55 years old in the year 2000. As they would be in that questionable time at management age, we wondered whether 12 years spent in the present existing concept of education would fit their needs for that time. As education itself is an eternal verity in itself, we decided to write to successful people all over the world and find out about them--if their education contributed to, or was responsible for, their success, and whether or not they had any elementary experiences they wanted to share with us. We intended on evaluating all of the information we received, and, coupling it with our own educational experiences, formulate our science, social studies, arithmetic, spelling, etc., programs for the rest of the school year.

So we wrote the letters, a learning experience in itself, sending a personal letter, a questionnaire, a stamped, self-addressed envelope. The children picked successful people in various fields of endeavor, and asked them these questions: Do you feel that your education has contributed to, or is responsible for, your success? And, second, did you have any elementary school experiences that you would like to share with us? Here are just a few replies we evaluated.

Roger Price writes, "Of course. No one should ever stop trying to educate themselves in some way. I think, no matter how old you are, everyone should try to have some project that they are studying--I am learning to play the piano myself. I believe that children should concentrate on learning to do things in school. Draw, take a motor apart, read music. Keep droodling!"

Lois Lenski advises, "I always enjoyed my English classes, and most of all, the writing of themes and stories. I often wrote about the things that happened to me in every-day life. And I usually got a good mark, too! One of my teachers told me, 'I think you will do some form of creative work when you grow up!' She was right, wasn't she? Teachers usually are!"

Maude Hart Lovelace, another beloved children's writer, states, "Certainly, my education contributed vitally to what success I have had. Of course, a writer is born with the wish to write and a certain aptitude for doing so, and I believe that writing is learned by writing and that the best training any writer can get he gives himself with his own pen, pencil and typewriter...however, what comes out is enriched immeasurably by the worker's education--and don't forget to study people, the world around you and life itself!"

Fess Parker of Disneyland fame says, "I very definitely feel that education has contributed and is responsible for my success, such as it is. I believe that every youngster in school should set a minimum goal for himself education-wise and that that goal be at least graduation from college."

About his elementary education he says, "The teachers that I had in elementary school certainly did a great deal to shape my direction and thoughts on through school. They are our best friends, next to our family, and the friendships that I have with my former teachers are something that I sincerely cherish."

Our then Secretary of the Army, Wilber M. Brucker, wrote, "As I think back upon the time I spent in the grade schools, particularly the sixth grade, I remember, of course, spelling, arithmetic and the other major subjects which are very important. But there is something I learned that stands out in my mind above everything else. Above all...I truly learned to love my country and to have an appreciation of the principles of fair play. I can, therefore, proudly say that what I learned in the sixth grade laid a firm foundation for my later schooling and contributed largely to my success. I would like to add that my parents as well as my teachers helped to teach me those two important concepts."

Milton Eisenhower believes, "A sound education for each individual is essential to his own happiness and success; it is imperative, too, in our free society that the maximum number of citizens have a good education, for citizens possess the basic social power and education helps them learn how to exercise that power wisely. Thomas Jefferson, Abraham Lincoln and other great American statesmen believed deeply that only an educated people can be free. I agree."

Pinky Lee had experiences in elementary school which very definitely shaped his life. He says: "By all means study--absorb--learn--and "cram" as much as you can while in elementary school--it paves the way for your high school and college days and gives you a foundation for later on in life. Because of my lisp I was always ridiculed and called sissy--I was forced to fight even tho' I didn't want to--One thing it taught me was tolerance and humility--and if you have a handicap--make it mean something in your life--and don't let it be a mental bloc!"

Norman Vincent Peale thinks that, "Education is a very important thing. There are some successful men and women who have never had much formal education, and while they have become successful without it, there isn't a one of them who doesn't wish he or she had more education. You see, education is responsible for developing your mind, making you think and giving you something to think about. Education also helps you to understand people better, all types of people and it gives you an appreciation of the beauty and good things in life. Education gives you a direction, but you have to help it along by being willing and eager to learn."

And Grandma Moses regretted that: "When I was young, living in the country, it was very difficult to obtain an education. There were no school buses to carry you through the country roads as today. So in my case I had the misfortune to have not had the privilege of higher learning."

And Groucho Marx also lamented, "Unfortunately, I did not have the opportunity to attend school for any length of time since my brothers and I went into show business at a very early age. However, as soon as I was old enough to realize the importance of a good education, I tried to make up for the lack of one by reading as many good books as possible. My success in this is largely due to the fact that, fortunately, we had few comic books in those days.

"The importance of a formal education cannot be minimized. Those who let this golden opportunity slip by, generally live to regret it in later life."

And so the two hundred and fifty letters we received in reply to our questions gave us many opportunities to absorb moral values quietly, unassumingly and without pain. The letters I quoted are just a few--and I quoted the portions in which a moral issue or judgment was involved or implied.

Now we would take a letter like Groucho Marx's and it would be read, then evaluated. The fact that he or she bothered to write us in the first place became a moral or value issue. We received no letters from people in Hollywood, and wondered why. We would reflect upon letters; draw parallels of action; draw conclusions; in other words we were having experiences vicariously, such as from a book or television screen. We absorbed values without them actually actively being taught, by just "observing" other person's past and present behavior. Probably the children would get much the same thing from a well written biography--if they would read one, and that's a big if. There's nothing quite so close as a personal letter--or as frank and explicit, as stated right at the first.

This first activity was really a mixture of "information-finding" and "therapy". It had both language arts situations enmeshed within it--really a good thing to start off with.

Our next writing assignment was activated by a question brought up by one of the letters. A letter from John R. Tunis, children's sport stories author, gave us an opportunity to examine more closely our presently developing moral values. He wrote:

"Hello there yourself: And all good luck to you.

"Do I feel that my education has contributed to or is responsible for my success?

"That, I believe, is your question. I'll try to answer.

"If, by success, you mean as I assume you mean, the fact that I have two cars, two houses and a substantial bankroll, why no, my education hasn't done a damn thing for me. Quite the contrary. Nor indeed, should it.

"How long will this idea persist in these more or less United States that education, per se, is the road to fame and fortune, to wealth and a Cadillac in every garage? (I drive a Plymouth, please forgive me.) Education, as Lord Bacon said, maketh the full man. The rich man, the good man, but the wealthy man, never. Education is to give us standards of value, to point out signposts along the way, to lighten the burden that years bring everyone, rich, poor, or in between. Education is a voice crying in the wilderness, in this ruthless and material wilderness we call civilization today, a voice that says there are other immaterial things which are vital, which are truly important, which really count in the long run. That money and the things money buy corrupt us, that only ideas and books and the eternal verities are of importance. That's what education does, or should do. If it doesn't, and most often it doesn't as your letter and the letter of David Murray indicates, it has failed. And there is no health in us."

We felt badly after receiving Mr. Tunis' letter. He raised the largest moral value of all to our consideration...and so we considered it.

We discussed his question and then decided to put down on paper and illuminate some of our most personal thoughts--our idea of what a "succesful" person was. Here are some of those writings:

Anne says: "In my mind a successful person is someone who is liked by his fellow men, who does his job and does it well. He doesn't have to have fame, a Cadallic, nice clothes, a mansion, a swimming pool, or anything you can get with wealth. A lot of successful people have these things but that is not what makes them successful. Most wealth and successful people have worked for what they have. But they probably were successful before they were wealthy."

Susan believes that, "My idea of success is the knowledge that kindness and goodness pays. The knowledge to read, to spell, to do arithmetic. Success is to have a good job. Success is to have the good features of life. Success is to have friends. One of the things I think success is is happiness."

"I think that a successful person is a person with knowledge and who uses it," Polly bluntly states.

Jackie says, "I think that a successful person is a person who has made a success of himself in his field. Successful people aren't always people that have a lot of money. There are lots of people that are successful and they don't have two cars and two houses. A successful person is confident and trustworthy, and doesn't just think of himself or herself. A successful person may be a person you have heard about, or haven't heard about."

And Karen states, "In my eyes a successful person is a person who understands himself, who has confidence in his self, and one who tries hard at what he wants to do and does it. He does not have to have material things."

There were twenty-five other replies to Mr. Tunis' raised moral issue. But I can't quote them because they were sent directly to Mr. Tunis, to, as Ricky said, "Make Mr. Tunis feel better about kids."

The activities which resulted from the first bit of teacher-pupil planning, as you can see, were many. In each activity and response, we had ample time to study behavior and developmental level. We thought we knew something about the child. However, we wanted to find out more and the next opportunity which showed itself was a bit of a behavior problem.

The children were to see a film. On the way to the film they demonstrated aggressive behavior. They were taken back to the room and were put to work on these literary gems. They were not allowed to be creative in their choice of writing involved; that was not the issue. They were told to write on the subject: "The Day Mr. Hoffman Took a Herd of Elephants to see a Movie."

"We started out from our room at 10:45. We were going to see a movie on digestion. The whole herd lined up. I rushed for Louise to be my partner. We walked out in the hall at the same time the fifth graders were ready to go someplace. They waited for us to pass. We were off to a bad start. The herd walked down into the basement where the high school was having classes. Mr. Hoffman (the herd leader) asked me to hold the door; so I quickly asked Louise to save my place.

"I held the door and saw that all the doors of the classes were open. It seemed like five minutes before all the Elephants were through the door I was holding. They were all talking and were not walking very fast; finally they were all through. As I went through the door I had been holding I saw that almost all the doors were shut.

"I ran ahead to get up with Louise; they had not even gone into the room. There was another class in the room watching a movie. We stood trying to open the lockers and talking loudly. Then the leader told us to walk down to the end of the hall. There was a lot of noise. We saw our brothers and sisters. Then our leader called us to him and was going to tell us something, I think. We all pushed and yelled. The leader told us to go back to the room.

"We wrote this and then we went back to see the movie. We were quieter this time and we saw the movie."

That particular language arts situation would be hard put to justify itself in some eyes as that of a situation developing personal values. However the most intrinsic personal value known to man is respect for another's personality. Here they had violated, as in most cases of defiant behavior, other personalities. Upon reflection I could justify my feeling that I had not caused this action--the film was even meaningful! Therefore it was purely a case of a group lacking self-control. Somehow I must bring it to their attention.

Disciplinary writing, "I will not talk," four hundred times, Good Lord no, emphatically no! But this situation, attacked in a humorous fashion, yes. That is what was attempted. Moral values were taught; some even unconsciously as they saw the teacher converge upon the problem with patience and humor and not vindictiveness.

Our language arts program was not all merely creative writing for moral value issues. As in other teaching areas, we taught values in an oblique manner. We taught them by not teaching them--probably the best method of teaching.

Giving an instance: we created a planet, named Larcia, as it was next to Mars and "L" is next to "M" in our alphabet--notice the child's thought pattern there. Larcia was populated with humans having twelve fingers, who hatched from eggs, and were decidedly insecure. Larcia was beautiful, so therefore a logical situation called for creative writing for English grammar's sake, forbid the excuse. We did this, stressing adjectives, descriptive words. Now let me analyze one lad's response, and follow the absorbtion of values.

Let us say he writes a story. He has first been presented with a problematic situation his own classmates, plus himself, have evolved through a democratic, teacher-pupil planning process, a good personal value lesson in itself. He can't justify escape; if he would try we would point out his democratic duty and get him to evaluate his actions--more food for value lessons. However he decides not to rationalize, but to write on this problematic situation. He writes using his own skills, ideas, and past experiences to formulate a story.

Here is perhaps the most important point I wish to make today. I firmly believe, in the case of our young writer for instance, that there are inherent talents in each person born into this world, inherent abilities we never allow to develop because our entire school system is based on a conditioning situation of absorbing cultural heritages and mannerisms of the dead past--we are ruled by the cold, dead and waxey hand of custom--and therefore these inherent characteristics, which would make every man, under equal opportunity, into the perfect God-like creature which God intended him to be, are never allowed to develop. Now I know we must have cultural heritages--this world would be a mad mess if everyone born into it would have to design his own clothes, number system, language, etc., so on down the line. However, I do say we go too far and listen to too many voices echoing deadly from the past; and I truly believe this setting up of problematic situations can develop these inherent personality facets I speak of, give opportunities for values to develop in today's natural situations; for as even Lincoln states, "The dogmas of the quiet past are inadequate to the stormy present."

In simpler terms, by letting this pure being, the sixth grade child, create from his own experiences, something, a play, a story, a picture, latent and perhaps vestigial characteristics and talents which were always there will not have to be taught, but merely uncovered!

So we did creative enterprises around Larcia. A boy struggles with a story and it is born. It makes him happy. He goes home in this happy frame of mind perhaps, and listens to his parents for a change, and notices that they might have a point in some of their teachings. A chain reaction has started by your not being the fountainhead of knowledge, teaching values, but by just setting up an interest area, unstructured, creative program of free development--in which the individual starts to develop.

Next morning he reads the story to the class--he tastes success and is praised. He basks in it. He looks for the good side of the next story read by another child, and unconsciously, perhaps, he has moved from a negative outlook on life to a positive one.

So far I could isolate five values inadvertently taught in one situation: (1) personal integrity, by developing the ever-present whole personality, (2) mental honesty, from solving the original problem, (3) self-discipline, a gradual outcome, (4) respect for individual personalities and their actions and attitudes, by working in groups and listening to other children's solutions, (5) Respect for democratic procedures. There would be more, for this child would learn through the interaction with other children.

We could probably follow this lad for a few days in a positive learning situation and watch many other values develop unconsciously. But I think the point has been made.

We wrote plays, gave reports; all activities involving language arts. We weren't too interested in teaching facts or cultural adaptation, except if the child was interested; but were more interested in developing the personality, which could ferret out and absorb facts in its own good time. The children's interactions with each other developed more personal values. I am thinking of a series of science papers here, "Our Opinion of Mental Illness," "Alcohol and Its Effect on the Human Body," "Concepts of Personality," all papers done around interest areas, which required work and no doubt value judgments. I remember at random, a play in the social studies area, entitled, "Sorcery in the Middle Ages," which pinpointed the danger of hasty suspicions and convictions.

Here is an example of a bit of social studies-science work which had much value teaching--writing stemming from a unit on criminology. A detective father had talked to us on crime in general, and had mentioned the difference between the French and the American judicial system. After he left, we put down on paper comparisons of these two systems, called, "A Comparison Between Guilty Until Proven Innocent and Innocent Until Proven Guilty."

Anne very firmly believes that we have:

"THE BEST IN THE WORLD"

"In France you are guilty until proven innocent. In the United States you are innocent until proven guilty.

"These are two facts of two different countries. One of them is better than the other one. I think that the one for the United States is far better because you are given a fair chance. A fair trial is given to you as a human being, someone who is accused of offending the law or somebody's property or life. In the United States you are taken into custody only until you are proven innocent, or if you are proven guilty you pay for what you have done by paying a fine, spending time in jail, or by your life if you have been very serious.

"In France you might look like someone who had committed a crime and because of this you might be picked up and have your life taken if you can't prove you are innocent.

"There have been men known to die in the United States because there was too much evidence against them which was planned exactly and these men have died for something they did not do. But if at all possible the police act like you are innocent.

"I consider myself pretty lucky to be able to have all this in my country. And it's because of this and many more things that I say I'm glad as well as proud to be able to live in this beautiful opportunity providing democracy of these United States."

Quite a bit of judgment about law there.

Next we had such things as science fiction writing, putting extended endings on moral fables; this and other writing, a lot just "for fun".

Near the end of the year, when our democratic program was paying good dividends, a situation arose which should go a long way in proving my first point, that of personal thoughts being reflected in writing, and secondly, that of innate abilities.

We were discussing creativity and the part it was going to play in their future lives, in this year 2000. I asked the children to jot down their thoughts on creativity. Some potent and insightful reactions were given. Lydia says:

"Creativity is letting your imagination fly. You can put yourself on the moon in thought, drawing and writing. You lay in bed at night and when you can't go to sleep you look out of the window at the moon and stars and before you know it you can see animals all over the stars and the moon smiles at you and you go to sleep."

After that beautiful mind-picture, Sue says, "I think creativity is using your imagination and doing something different than what has already been done. Creative writing would be writing something that's enjoyable to the readers and has many different ideas. A creative bulletin board would be something with many different things on and something that's nice or fun to look at."

Sally is sure that creativity is "An idea that you have; it is a force inside you that makes you do something new, rather than the things that have always been done. Everybody has it and it is always there when things are getting dull; you use it many times even though you don't think of it as being creative. You feel proud after you have been creative for you have done something new that nobody you know of, or have heard of, has ever done before."

Judy believes that "Creativity is an idea you get from an experience or reading about one or seeing one. Being creative is doing things for yourself and from your own ideas. You feel a need to use your own ideas."

And lastly, David says, "Creativity is when you take nothing and make something out of it. Like taking a blank piece of paper and making a story out of it. Taking a piece of wood and making a boat, or anything else. Creativity is when you start with nothing and wind up with something."

Naturally we finished off the year with evaluative sessions. A paper and a teacher-pupil conference. Here was our opportunity to see if we had "filled the gaps" or fulfilled the needs we saw in the children, academic-wise, social-wise, value-wise. We had had our time to examine personal values and actions; we had had our time to try and develop these we found lacking. Now we were to try and prove if we had developed them after all.

I believe we did. Consciously or unconsciously we affected change; in some more than others. The following paper is typical. I believe you will be able to see for yourself the examination and development of personal values--and in a language arts situation.

EVALUATION OF THE YEAR'S PROGRESS

"Creative Talents. I think that I have some creative talents, but I have not been using them all this year. I have not finished all of the creative writing assignments that have been given to me, but I think I did my best on the stories that I did hand in (except for spelling). The Sorcerer's play was a piece of creative writing in which I had a large part.

"Native Talents. My talent in music has improved quite a bit this year. Since I have begun to take part in the church choir, my voice and my ability to read music have improved considerably, and my accordion lessons have been easier because of these activities.

"My talent in art (if I have any) has not improved much during this year.

"School Interests. I have already stated that I like music. I also enjoy physical education, which will be covered later. In subject matter, I am interested in most things once I get into them, but sometimes I get overenthused and all my work goes BOOM!

"Discrimination. Most of the time I can see my own needs and interests, and I try to get into a group that I am interested in so that I can do my best work. If I do get into a group that I dislike, most of the time I try to get interested. I know most of my own needs and I try to take care of them except for spelling. I know I need help in that area, but I am lazy in that subject and don't do much studying. But now I am beginning to see the need, and I am starting to work in that area.

"Leadership and Responsibility. I take on leadership quite easily, but sometimes I take on too much for one person to handle, and I wind up doing all the work. I have been in groups where I was about the only one doing anything. Sometimes I get "bossy," but I try not to be. I have been in groups that have been a complete "flop," because there was no cooperation. If I have learned nothing else this year, I have learned how to handle myself in a group from that experience. I am sure that the others will agree.

"Confidence. I have confidence in myself most of the time--sometimes too much. An example of this is in golf. I have lots of confidence when I play golf, really too much. My game was not so good, and I was beginning to see why. I had lots of confidence, but I forgot what goes with confidence--practice. So I began to practice, and now my game has improved quite a bit.

"Sense of Humor. I am happy in my school room, and I have a good sense of humor. Sometimes I act sort of silly trying to make people laugh. This is because I like to hear people laugh, because when I hear other people laughing, it makes me happy.

"Group Work. Group work was partly covered in the heading of Leadership and Responsibility. Most of the groups I have been in this year have been just playing around until the last minute, but then we'd get busy, and our reports usually turned out quite nicely. This partly happened in the Sorcerer's group. At first we couldn't do much, because there were only three of us in the group. After a few more people came into the group, we got busy, and our report turned out quite well.

"Physical Education. Last year in baseball and softball I was really a "flop". During the noon hour, when the fifth and sixth graders played softball, I was usually the last one chosen and referred to as the "booby prize". This year my softball and baseball have improved tremendously. I was surprised this year when I found out how good I was. This year I am usually the third one chosen on my team! My batting position has moved up from last to fifth on a team of twelve boys.

"Summary. All in all I think I have improved in every subject this year except spelling, and now that I see the need for this subject, I expect to be up to grade in it next year (I hope)."

Language Arts is a good vehicle in which to ride towards the goal of sound value judgments.

SOME MATERIALS FOR USE IN DEVELOPING MORAL AND SPIRITUAL VALUES OF CHILDREN AND YOUTH *

There are two materials universally available in this area: two that are essential, that are supreme and sufficient. They are the Bible and the teacher. The Bible is man's road-map for constant guidance on the highway of life, or as Woodrow Wilson aptly remarked, it is the "Magna Charta of the human soul."

Specific portions of the Bible are pure gold as guides in basic values of life from which stem our attitudes and conduct toward God and Man. The Ten Commandments (or the Ten Rules of Life) found in Exodus 20th chapter have been and are yet the final word in guidance. The Jewish people in Old Testament times were admonished "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the post of thy house, and on thy gates." (Deut. 6:6-9) That's about everywhere and at all times.

The Psalms and Proverbs are not only beautiful in their majestic rhythm but they are directive in their wisdom. Making a long sweep to the New Testament, we have the Sermon on the Mount which is a course in education within itself with its Beatitudes, the Lord's Prayer, and the Golden Rule (Matt. 7:12). Franklin Delano Roosevelt once said that there is hardly a problem, personal or world-wide, that cannot be solved if all parties would but adhere to the teachings of the Sermon on the Mount. And don't forget or neglect the great love chapter (1 Cor. 13) and the wonderful faith selections in Hebrews 11th chapter.

The Great Teacher was a master of educational methods and materials. He has had no superior in choice of subject matter and timeliness of presentation. Usually he did not answer directly the questions put to him but lead the questioner to find his own answer. You will recall that he did much of his teaching through storytelling - by means of parables. The word parable means "something thrown alongside", or an earthly story with a heavenly meaning. It is graphic and as days go by the listener turns it over in his mind and finds it unfolding new and greater truths.

The parable of The Good Samaritan is a splendid example and its truths are just as applicable today as when it was uttered. Race relationships, prejudice, compassion, care of the unfortunate, the use of time, talent and possessions for the good of humanity are problems today that face us individually as well as collectively. We travel the road to Jericho everyday - what

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* Presented by Mate Graye Hunt, Assistant Director, Department of Librarianship, Western Michigan College on Tuesday, July 31, 1956 at the first Workshop on Moral and Spiritual Values held at Western Michigan College, Kalamazoo, Michigan, August, 1956.

do we see and what do we do about what we see? We can identify ourselves from day to day with one or more of the four main characters in the story: the man who fell among thieves, the priest, the Levite, and the Good Samaritan. Here are portrayed three attitudes in contemporary society. The lesson is packed with challenges.

The Bible is never outdated. It has been said so well: "In the American tradition, the Bible is the origin of our common faith, the cohesive spiritual factor in our national aspirations, it is the book of the people; its language and imagery, moral directives and human strivings are embedded in the American character. Its influence on American history, therefore, is beyond calculation. (This I shall discuss later.) In the most glorious as well as the most trying moments of the American saga, the men and women, prophets and idolators, kings and commoners who lived centuries ago in ancient Israel emerged again to play contemporary roles in the unfolding American drama."

The second essential material in this area of developing moral and spiritual values of children and youth, is the teacher. By the word teacher, I mean all who teach by precept or example and that includes every human being, living or dead, whether voluntary or involuntary.

For this particular discussion, we are chiefly concerned with those of us who have chosen teaching as our profession and are dedicated to its high calling. I emphasize the word dedicated. Teaching is a profession second to none - not even the ministry - if the teacher is as dedicated and consecrated as we expect our ministers to be. Paul wrote to the church at Corinth: "Ye are our epistle written in our hearts, known and read of all men . . . written not with ink but with the spirit of the living God: not in tables of stone, but in fleshly tables of the heart." (2 Cor. 3: 2-3) The teacher is also such an epistle to his students and to the community.

Now back to a quotation above: "Its (the Bible) influence on American history is beyond calculation." Documents and inscriptions demonstrate that. When the seal for the United States was to be selected, a committee consisting of Benjamin Franklin, Thomas Jefferson, and John Adams proposed that the theme of the Exodus, the redemption of the Israelites, express the underlying motif of the American Revolution: "Rebellion to tyrants is obedience to God." In 1956 that is still true. The great Liberty Bell carries the symbol of American freedom in the verse from Lev. 25: 10: "Proclaim liberty throughout the land, and to all the inhabitants thereof." ALL the inhabitants, regardless of class, color, economic status, educational, cultural or social attainment.

Some months ago, at President Eisenhower's suggestion, the words "under God" were added to our pledge of Allegiance to the Flag and then Congress proposed that the words "In God We Trust" appear on all U. S. Currency.

At some times and in some cases, it has been found to be less offensive to certain elements in the community to term this study "Good Citzenship," or "Character Building" instead of "Moral and Spiritual Values," nothing need be lost by so doing.

In 1701 when William Penn wrote the Charter of Privilege, which later became the framework of the Commonwealth, in the first paragraph he said: "Almighty God, being Only Lord of conscience, Father of lights and spirits, and the author as well as object of all Divine knowledge, faith and worship, who only can enlighten the mind, and persuade and convince the understanding of people. . . " A bronze plaque hangs in the Philadelphia City Hall on which is a prayer by Penn for Philadelphia. Nowhere in historical writings can we find a more tender expression of divine trust. Good citizenship - can we forget the relationship of that colony with the Indians, in comparison with that of other colonies?

Other available materials for the developing of moral and spiritual values are the basic documents of our government - state and national. From Nebraska comes a very fine pamphlet which should be in the hands of every teacher. The title is "Exploring Basic American Documents for their Moral and Spiritual Values" with a subtitle, "Resource Material for the Study of American History." The documents considered are: Declaration of Independence; Constitution of the United States; Constitution of the State of Nebraska; Washington's Farewell Address, and Lincoln's Second Inaugural Address.

Another good source of material for this study is the preamble to state constitutions as Arkansas in 1874: "We the people of the state of Arkansas, grateful to Almighty God for the privilege of choosing our own form of government, for our civil and religious liberty and desiring to perpetuate its blessings. . ." This is repeated in some variation in all the state constitutions. Such a heritage carries a challenge for alert responsibility. Are we teaching security rather then responsibility?

Over the entrance to this beautiful, unique Kanley Chapel, carved in stone, are these words: "Religion, morality and knowledge being necessary" - from the Northwest Ordinance of 1787, which reads: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Many of our schools have a library - some good and some otherwise. Where there is no library, the resourceful teacher can borrow materials from the local public library, the county, or the State Library. It is traditional to think of a library in terms of books chiefly, but the modern "materials center" is equipped with various effective teaching aids, as: films (silent or sound, black and white or colored), film strips, slides, flat pictures, charts, graphs, maps, viewmasters, exhibits, figurines, puppets, recordings, models, realia, etc., etc.

Bulletin boards are the old stand-bys as silent teachers. A young lad had this to say about bulletin boards: "Bulletin boards are picture frames with the pictures left out. The pictures should be put up by people who want us to learn something that we would otherwise forget. . . It is a good idea to have someone in charge of the bulletin board so it won't get too full or too empty - or cause mistakes from last year's announcements left over until now."

Bulletin boards may be peg boards or flannel boards, beaverboards or cork but they should be big and little and everywhere. By all means they must be neat, uncrowded, new, fresh and attractive. A slogan a day is a good idea, with students making frequent contributions of their favorites, such as: "Give us grateful hearts, our Father, for all Thy mercies, and make us mindful of the needs of others," or the Sioux Indian Prayer: "Great Spirit, help me never to judge another until I have walked for two weeks in his moccasins." Such significant placards may be obtained from commercial houses or better still the art department can make them.

Here I should like to call attention to the influence of good pictures in the classroom. There is an old proverb: "One picture is worth a thousand words." This does not mean an old, faded picture of "Washington Crossing the Delaware." The availability and the inexpensiveness of splendid, appropriate colored prints make their absence inexcusable. Copies of the Old Masters that have stood the test of time, as well as those of modern artists, especially at the Christmas season should be displayed with more meaning than little rabbits, fawns, etc. Beauty in all its forms - nature, music, art, poetry - is a great stabilizing, civilizing, healing influence. The appreciation of beauty aims to set up ideals, to build attitudes, and to influence behavior. In his plea to give beauty a chance in our lives, Richard LeGallienne said: "A rainbow is as real as a derrick," and Joseph Auslander, another of our contemporary poets, said: " In a world of jittery material values, it is wholesome to anchor our souls to the fact that there are certain things which do not change, which cannot be bought and sold over the counter, which have never gone off the gold standard, namely, God, and nature and the virtues of the human heart."

In the realm of books alone there are more materials for the development of moral and spiritual values than any teacher could make use of in a lifetime. Also in this connection, every department of a school or every area of the curriculum readily lends itself to this phase of teaching. The "Kentucky Movement" has shown what can be accomplished through a faculty's concerted effort in placing emphasis upon moral and spiritual values in every aspect of the school's program and work. This includes Social Science, Music, Physical Education, Athletics, Home Economics, Mathematics, English, Library. (See Clearing House 27: 515-522. May, 1953.) The returns showed a heightened form of: (1) dependability (acceptance of responsibility); (2) individual achievement; (3) respect for the rights, property and opinions of others; (4) increasing respect for one's own body; (5) understanding of the universe; (6) learning to win and lose graciously; and (7) making better choices and value judgments.

The teaching personnel also grew in poise, security and professional interest with one paramount value exemplified by faculty and students: respect for the worth and dignity of the individual. This last value is the undergirding of our democratic way of life on which our founding fathers built. It stems from the fifth verse of the eight Psalm: "Thou madest him a little lower than the angels; thou crownedest him with glory and honour, and didst set him over the works of thy hands."

A phase of our total education which I want to emphasize here and which I think is grossly neglected is manners, etiquette, or social behavior. Americans have, at home and abroad, a reputation for bad manners. Alan Valentine in his book The Age of Conformity, says on this subject: "Manners reveal the extent to which a man respects himself and others." (How about driving conduct? Law enforcement officers say courtesy in driving pays.)

Good grooming comes under the point of respect. A judge in Ohio recently adopted a new court policy by which he refuses to hear a case until the defendant is properly attired and behaves respectfully in the court room. No levi-type trousers, no more slovenly dressed, dirty youngsters come before his bench. Hair must be clean and combed. Both parents are required to appear in court with their child, and if a hearing must be postponed twice for improper dress or behavior they face contempt proceedings.

The available materials in this area are plentiful. They range from Munro Leaf's several picture books, such as: How to Behave and Why to Betz's Your Manners are Showing and Amy Vanderbilt's final word. The tendency to make all social exchange understanding and ordinary, to presume thoughtlessly upon the feelings or the privacy of others, to disregard reserve or sensitivity, to assume that the other fellow has no right to any standards different from your own - these are the opposite of democracy's respect for the individual to which we give ardent lip service.

One father in addressing the New England Association of Colleges and Secondary Schools, said: "I have three boys, In turning them over to you I do not ask that you will make them 'well-adjusted individuals' -- If I could ask anything of those who are to be their teachers and mentors, I would say, 'Plant in them divine conceptions, open their eyes to the mighty irreconcilables, to the profound ambiguities, which it is man's fate to know.' I would like these boys to know that other lands exist, that other cultures have their meanings, other values have validity beside those they have made their own. I would expect them to find convictions that are far deeper, more mature, and more stable than those which are accepted unheedingly as the first that happened to come along."

The National Congress of Parents and Teachers in their splendid booklet: "Moral and Spiritual Education in Home, School and Community" defines moral and spiritual values as "those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture." Then this generalization is broken down into ten specific elements: (1) Human Personality - the basic value, on which the other nine are dependent; (2) Moral Responsibility; (3) Institutions as Servants of Man; (4) Common Consent; (5) Devotion to Truth; (6) Respect for Excellence; (7) Moral Equality; (8) Brotherhood; (9) Pursuit of Happiness; (10) Spiritual Enrichment.

A recent survey made under the direction of the National Education Association was concerned with TEACHER OPINION ON PUPIL BEHAVIOR and this naturally reached into Juvenile Delinquency. More than 10,000 teachers in every state in the Union were asked to participate. The findings of this survey were reported in the N. E. A. Research Bulletin, of April, 1956. Four main causes of pupil misbehavior were listed in the following order: (1) Irresponsible parents; (2) Unsatisfactory home conditions; (3) Lack of parental supervision due to mother working; and (4) Lack of training or experience of boys and girls in moral and spiritual values. The first three have such close relationship that they might be considered as one factor. "They are primarily social, economic, civic, and moral problems with which the community as a whole must deal." The fourth factor constitutes a challenge to the schools and teachers. In a neighboring state the churches and the law enforcement officials were interested in setting up a coordinated community program for the prevention of misbehavior, delinquency and crime among juveniles. The law-enforcement officials indicated the usual causes of youth's getting into trouble. Among the causes were "lack of respect for elders and authority; little or no religious training; working parents who are gone from home day and night; "money madness", and undesirable "hang-outs" for youth. These accusations were pointed at high income families as well as low.

Throughout our land, increasing numbers of serious-minded people are becoming more and more concerned with this vital problem in the lives of our young people. The pilot institutions that have experimented with the teaching of these basic intangibles in our American way of life have satisfactorily answered the question as to whether or not they can be taught. George E. Rotter*, of the Department of Public Instruction of Nebraska, fortifies the affirmative with the specific examples in his article: "Moral and Spiritual Values" in Social Education, 18: 213-4, May, 1954. To quote from this article: "The development of moral and spiritual values should be thought of as an integral part of the entire curriculum. . . I am sure that all of us would be agreed that moral and spiritual values are not taught simply through preaching, or telling, or through moralizing: rather are these values derived in the process of living. . . Teachers themselves must have a greater awareness of values and get down to a practical working basis in planning for developing them. . ." He quoted from John Ruskin: "The development of moral and spiritual values is a painful, continual, and difficult work to be done by kindness, by watching, by warnings, by precept, and by praise, but above all - by example!".

The available materials for the development of moral and spiritual values is staggering in scope and challenging to the extreme. Whether it is in social science with the vast array of biographies, local, national or world histories, in fiction, or in Shakespeare's plays, we are expected to recognize and appreciate the underlying values as well as the surface facts. A big order! Yes, but our job is big!

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* Mr. Rotter is a co-editor of Fountains of Freedom, a splendid anthology of inspirational readings for American youth by such authors as Jesse Stuart and Eddie Rickenbacker.

A simple equilateral triangle will demonstrate what I mean. Number 1 is the base; number 2 is the left side, and number 3 is the right. A popular slogan is:(1) "The right book; (2) for the right child; (3) at the right time."

(1) By the phrase "The right book" is inferred that the teacher knows many books in many areas of content and interest not just those within the narrow bounds of his particular subject. This entails a great deal of individual reading and a constant awareness and use of reliable reviewing media. (2)"for the right child" means that the teacher knows his student - not just name, age, and disposition but background - economic, social, cultural, his talents and inclinations, his interests and hobbies, his friends and associates. Impossible? No, but certainly improbable if the teacher sees the pupil only in the classroom along with all his classmates. (3) "at the right time" implies that the teacher has an appreciation and a wise discernment, aided by the first and second points in this slogan, that will enable him to be skillful in his guidance. Books and other reading materials and pupils are tangible but this third point deals with the illusive, intangibles and is acquired only through prayer and fasting - I say that reverently. The personal problems, the desires and urges demand self-reliance and inner fortitude, necessary in a world of uncertainly and frustration. Wasn't it Tennyson who said: "Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power." As Marcus Aurelius once said: "Man must be arched and buttressed from within, else the whole temple wavers to dust." In 1946, when told that her home, with all her treasures and papers had burned, Helen Keller testified to her inner strength with the statement: "This inner life surged and expanded within me, and I marvelled at the security I felt in my spiritual home."

A creative teacher, dedicated to his profession - and there are many in these great United States - is in a high calling with which industry with its material pay in dollars and cents cannot compete. He knows that in the final accounting it will be the condition of the human heart that will hold the individual and country steady and invulnerable and not our factories or our armaments, our great cities or our wealth.

In closing, I shall quote from a poem by a contemporary poet of India, Chandran Devanesen. He utters a sincere prayer for the youth of India which you and I would voice for the youth of our land, for in it is deep concern for moral and spiritual values - the basic values on which a worthy life is built and sustained.

> "Give them clean vigorous minds
> that are free from the menace of superstitution
> and the canker of prejudice.
> Endow them with the power of reason
> and sharpen their intellect,
> but fill them with humility.
> Give them the courage to face a challenge squarely,
> to carry on when even hope seems dead,
> and a high sense of adventure.
> Give them the anodyne of humor
> to take the sting out of adversity.

May they abhor a life that is without a purpose
and an outlook that does not comprehend service.
Give them a sense of vocation
and teach them the dignity of labor. *

END

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* Devanesen, Chandran. The Cross is Lifted. New York. Friendship Press.

RELIGION AND HIGHER EDUCATION *

Robert M. Hutchins

I believe that higher education can make a unique contribution to morals and religion. I do not believe that it can make some of the contributions expected of it, and I think that these expectations obscure the real purposes and achievements of higher education.

This essay uses the words "morals," "religion," and "higher education" in a definite sense. By morals I mean good habits. Good habits are those which are good for the organism in question. To know what is good for an organism, you have to know the nature of that organism. If man is an animal like any other, then there is no reason why we should expect him to have habits any different from the other animals. For by good habits we do not mean obedience to conventions. That lies in the sphere of etiquette, rather than morals, and we are concerned here with morals.

For example, the Kinsey Report has no moral significance. The Report seems to proceed on the assumption that, since man is an animal like any other, and since morals are purely conventional, a moral revolution may be effected by showing that we do not live according to the conventions we profess. To show that men do not live according to the conventions they profess merely shows that they do not live according to the conventions they profess. It shows nothing at all about what is good or bad for man.

By religion I mean belief in the obedience to God. This demands religious faith. Faith is not reason, but it is something more than a vague, sentimental desire to do good and be good. The kind of religion I am talking about is one that is sustained by both reason and faith. We see in St. Augustine's Confessions the way in which a man may come to the sort of religious conviction that has meaning. St. Augustine's conversion followed after tremendous wrestling with the intellectual difficulties of Christianity and was prepared by the conquest of those difficulties.

By higher education I mean that education which takes place in institutions beyond the secondary level as secondary education is usually defined. I mean the education that is given by the colleges and universities of this country.

In his inaugural address at St. Andrew's, John Stuart Mill said: "No one can dispense with an education directed expressly to the moral as well as the intellectual part of his being. Such education, so far as it is direct, is either moral or religious; and these may either be treated as distinct, or as different aspects of the same thing. The subject we are now considering is not

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* Reprinted with permission from The Commonweal, 64:321-23, June 29, 1956. Mr. Hutchins, President of the University of Chicago from 1929 to 1945 and Chancellor from 1945 to 1951, is now President of the Fund for the Republic. This article is adapted from an essay in Freedom, Education and the Fund, to be published in paper covers in August by Meridian Books.

education as a whole, but scholastic education, and we must keep in view the inevitable limitations of what schools and universities can do. It is beyond their power to educate morally or religiously. Moral and religious education consist in training the feelings and the daily habits; and these are, in the main, beyond the sphere and inaccessible to the control of public education. It is the home, the family, which gives us the moral or religious education we really receive; and this is completed, and modified, sometimes for the better, often for the worse, by society, and the opinions and feelings with which we are there surrounded."

So Cardinal Newman insisted over and over again that the purpose of a university was intellectual and not moral. The utilitarian philosopher and the Catholic theologian came to the same conclusion, though perhaps for different reasons. To the role of the family Newman adds that of the church, which, characteristically, Mill does not mention in his discussion of moral and religious education. They both hold that it is beyond the power of higher education to educate morally and religiously.

Mill and Newman were writing in the nineteenth century, when both church and family were more effective in their spheres than they are today. Would their conclusion by any different now, when, we are told, the family is disintergrating and the church is dying? I think not. Even if they assumed that the family was going to pieces and the church on the way to extinction, Newman and Mill would hardly suppose that the way to revive these institutions was to turn over their functions to another agency.

Mill emphasizes another point: some phases of human development are determined by the impact of society in adult life. In our time the impact of society, particularly as it makes itself felt through what are called the media of mass communication, is, I think, the most important factor in moral and cultural development. I do not see how any educational system can be expected to cope with the comic book, the radio, the motion picture, the slick-paper magazine, television, and the sensational press. The tremendous skill and the enormous resources available to these moral and cultural agencies make them more influential in molding the lives of our people than the whole educational system. And even if the educational system had more money and more skill, as it certainly should have, there apprears to be a kind of Gresham's law of culture, under which bad stuff drives out good. Probably because of original sim, human beings seem to prefer demoralization to improvement. For any of us, therefore, to hope that even the best training in criticism can cope with the constant storm of triviality and propaganda that now beats upon the citizen seems to me to expect too much of any education system. Such training should certainly be given, and given to everybody. But an educational system cannot reform a society. All it can do is to offer an opportunity and, perhaps, an example of which those who wish to swim against the tide can avail themselves.

Newman and Mill do not say that moral and religious education is unimportant. On the contrary, they both feel that moral and religious education is more important than intellectual education. So do I. The question is not whether moral and religious education is important, but what colleges and universities can do about it.

The moral virtues are habits, and habits are formed by acts. We can have no assurance that courses in elementary, intermediate, and advanced goodness will be followed by good acts. In fact, such courses seem likely to induce precisely the opposite behavior.

Nor can it hope to do so by means of extra-curriculum activities, at least on that industrial or "big time" scale with which we in America are familiar. Under this system a few highly trained but somewhat under-paid experts go through the discipline and sometimes suffer the fate of the gladiators of old while the rest of the college observes their conduct on Saturday afternoons in the spirit of a Roman holiday. I confess I am unable to see what this has to do with morals, religion, or higher education.

Higher education cannot hope to make students good by compulsory religious exercises. A college cannot have it both ways. It cannot hold itself out as secular and then demand that its members go through religious ceremonies as a condition of being allowed to continue as members.

The great majority of the endowed colleges and universities of this country have long since passed from under the control of the religious groups that founded them; and public institutions seem required by the Constitution to be secular. Yet it must be admitted that religion is of the greatest moral importance. If the whole world practiced Aristotle's Ethics, the whold world would be much better off than it is today. But I doubt if any single man, to say nothing of the whole world can practice Aristotle's Ethics without the support and inspiration of religious faith. This Aristotle himself seemed to recognize; for the ideal man whom he holds up to our admiration is one who is almost devine. The modern critic is inclined to scoff at the Aristotelian dictum that men are rational amimals. It is no longer fashionable to refer to the rationality of man. But Aristotle was saying not merely that men are rational but also that they are animal. Because men are animal, because the flesh is weak and life is hard, the moral virtues cannot be consistently practiced without divine aid.

No one could have been more conscious of the dependence of morals upon religion than Cardinal Newman, and it was he who said that the purpose of a university was intellectual, not moral. Our question is not whether religion is indispensable to the good life, but whether the educational system can give us everything that is indispensable to the good life. If a college cannot make its students religious, it cannot, to that extent, make them good.

Mill says that the moral and religious influence of a university consists in its pervading tone. If the pervading tone is moral and religious, moral and religious influence will follow. But how is the pervading tone set? The pervading tone of higher education must be set by those who guide its destinies and teach its students. If they are moral and religious, the tone may be that which Mill would like. If they are not, the tone may be something else altogether.

Since we are agreed that it is more important to be good than to be intellectual, and that it is hard, if not impossible, to be good without being religious, and since we want higher education to exert a moral and religious influence through its pervading tone, it would seem to follow that men should not be appointed to the faculties of colleges and universities unless they are moral and religious men. Yet we know that every day men are appointed to faculties after a most painstaking investigation of their intellectual attainments, but with out any inquiry into their moral habits or religious beliefs. We do not ask whether the prospective appointee is afflicted with scientism, skepticism, or secularism. We do not request him to state whether he believes in God or whether or not he thinks morals are indistinguishable from the mores and are relative, like the mores, to time and place. We ask what his training has been, what his record was, and what his publications are. We ask, in short, whether he has discovered any truths in his specialty, and whether he can be expected to seek for and, perhaps, discover additional truths.

A college or university is a place where people think. And the test of all its work, the test of the work of professor and students, the test of every course and every research project is: how much thought does it require? But can this be all? Does this mean that as long as there is thought it makes no difference what is thought about, or are some things more important to think about than others?

If we insist that colleges and universities should be devoted to thinking, and if we insist that they should, if possible, think about important things, we may perhaps find the way in which higher education may make its unique contribution to morals and religion. Most of our educational institutions are and will probably remain secular, in the sense that they are not controlled by any church and are open to everbody regardless of his religious faith or lack of it. But there is another kind of secularism that besets the higher learning in America, and that is that is secularism in the sense that says religion is insignificant, it is outmoded, it is equivalent to superstition. This kind of secularism higher education can and should repel. If a college of university is going to think about important things, then it must think about religion. It is perhaps not necessary that all the faculty should be religious, it would be desirable that most of them, at least, should take religion seriously.

The same is true of morals. If a college or university is to think and think about important things, then it must think about morals, for morals are most important. It may not be necessary that all the faculty should be good; it would be desirable that most of them, at least, take goodness seriously.

If we grant that the purpose of higher education is to think and to think about important things for the purpose of learning as much of the truth as possible about these things and transmitting it to each succeeding generation, we see immediately that certain moral and religious consequences follow. Higher education then supplies the intellectual foundations of morals and religion. This is a contribution of the first importance, and it is, I believe, a contribution to morals and religion that only higher education can make.

The curriculum, then, should include the knowledge and understanding of the principles of morality. It should include both natural and sacred theology; for how can a man call himself educated who does not grasp the leading ideas that since the dawn of history have animated mankind? The institution must be committed.

to taking morality and religion seriously. This commitment involves a third: if the object of higher education is the truth, then, in order to take morality and religion seriously, the institution must believe that there is some truth and some discoverable truth about morality and religion. The notion that under some circumstances it could be right, for example, for one man to kill another with malice aforethought must mean that there is no difference between good and bad, between right and wrong, that there is no moral law and there are no moral principles that higher education can take seriously. It must mean that there are no morals; there are only the mores; and there is no religion; there is only superstition. If higher education is to take morality and religion seriously, it must repudiate these dogmas; for the truths of morality and religion never have been and never can be discovered by experiment or by any allegedly "scientific" means. Morality and religion can not be taken seriously unless the possiblity of attaining truth by philosophical inquiry and by revelation is admitted. It is necessary to believe that philosophy is something more than words and that it is possible to be rational and religious at the same time.

How, then, can higher education escape dogmatism, narrowness, the invasion of academic freedom, and failure in its proper intellectual task and still do its duty by morals and religion? A possible answer lies in the Great Conversation. The Great Conversation began with the Greeks, the Hebrews, the Hindus, and the Chinese and has continued to the present day. It is a conversation that deals, perhaps more extensively than it deals with anything else, with morals and religion. The questions of the nature and existence of God, the nature and destiny of man, and the organization and purpose of human society are the recurring themes of the Great Conversation.

There may be many ways in which a college of university can continue the Great Conversation, but it would seem offhand that one of the best ways is through the reading and discussion by all the students of the books in which the Great Conversation has been carried on by the greatest men who have taken part in it. To continue and enrich the Great Conversation is the object of higher education.

The Civilization of the Dialogue is the only civilization worth having and the only civilization in which the whole world can unite. It requires a common language and a common stock of ideas. It assumes that every man has reason and that every man can use it. It preserves to every man his independent judgment and, since it does so, it deprives any man or any group of men of the privilege of forcing their judgment upon any other man or group of men. The Civilization of the Dialogue is the negation of force. We have reached the point, in any event, when force cannot unite the world; it can merely destroy it. Through continuing and enriching the Great Conversation higher education not only does its duty by morals and religion; it not only performs its proper intellectual task: it also supports and symbolizes the highest hopes and the highest aspirations of mankind.

SOME LEGAL ASPECTS OF RELIGION
IN THE
PUBLIC SCHOOLS *

Perhaps it is presumptuous of one not trained in law to attempt to discuss this topic. The best legal minds of this and of other eras have dealt with this subject, and that there is considerable disagreement I shall undertake to reveal. Supreme courts of states and the Supreme Court of the United States have divided opinions on various phases of the subject.

Not being an attorney, one is perhaps more free to indulge in the luxury of pragmatism and in making of dogmatic statements about what may or may not be legal in this matter. However, after one puts in several years in attempting to discover what he may or may not do in this field and stays within the framework of our constitutional and statutory authority, one gets considerably mellowed to the point of using frequently the statement, "In my opinion."

Let us review briefly the early history of the public school movement in this country as a background for our discussion. Our forefathers who settled this land, many of them, came to these shores seeking relief from religious persecution and seeking the privilege of worshiping God as they pleased. Most of them were God fearing people. Naturally, one of the first things they did was to build a meeting house and to establish a place of worship. Soon thereafter, through their church, a school was started to teach boys and girls to read and cipher. The early schools in this country were supported and operated by the church.

In New England, the puritan influence dominated church life in colonial days. In the southern colonies, the Church of England had great influence in the type of worship carried on. These differing beliefs influenced the establishment and conduct of schools in New England and Virginia particularly.

Perhaps the experience in Pennsylvania was the best example of how schools were formed by different religious groups. Into Pennsylvania came the Presbyterians, Baptist, Methodist, Quakers, Catholics and other religious groups. Each group settled in a separate community, established its church and its school. A question of teaching the church dogma to the children at school didn't arise, for it was the expected thing to do. This constituted an ideal community life, for there was perfect harmony between the home and the school and between the church and the school. Baptist schools taught Baptist children. Methodists taught Methodists. Catholics taught Catholics.

Now follow these people as they migrated into Ohio and Michigan. They found themselves living in communities with many other people of different religious backgrounds. When the children attended the rural or village school, children from Baptist homes sat next to children from Catholic and Methodist homes. It was the opening up of the Middle West through the westward movement that

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* Presented by Loy Norrix at the Kanley Chapel, Western Michigan College on August 8, 1956.

focused attention upon two things: 1. The sacredness to the individual of religious freedom or the privilege of worshiping God as one pleased. 2. The fact that the people with different religious backgrounds could not agree as to what actually should be taught concerning religious instruction or church dogma at the school.

The end result of the intolerance of church groups toward religious dogma being taught at school which was foreign or even hostile to training in church doctrine received in their church and practiced in their home, was a strong urge to see that religious freedom must be preserved not through teaching religion in public schools, but in the church and the home. Consequently, when colonies began to make constitutions, form into states, and particularly when the U. S. Constitution was formed, people were ready to write into this document guarantees of freedom of worship and freedom of life, liberty and to pursue happiness in one's own way.

Shortly after the framing of the United States Constitution, and even before it went into effect, the people of this nation wrote into the Constitution certain definite amendments for the protection of individual rights against the encroachment of the state. This they had learned the hard way from mother countries in Europe. The very first amendment to the Constitution indicated most strongly how the people at that time felt concerning the keeping of the Government out of the affairs of the church. The amendment reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Closely allied to this amendment is Amendment Fourteen, a portion of which reads as follows, "no state shall make or enforce any law which shall abridge the privileges of immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property without due process of law."

The Supreme Court defines due process of law as meaning, "no change in ancient protection can be made which disregards those fundamental principles which protect the citizen in his private rights and guard him against the arbitrary action of the Government."

During the 150 years or so from the time of the adoption of the Constitution of the United States down to the time of the Supreme Court decision in the McCollum Case in Illinois in 1948, the states and school districts of the country established practices regarding the carrying on of religious activities in public schools that varied materially and in many cases were in conflict one with the other.

RELIGIOUS GARB

During the depression years public schools were faced in some communities with taking over completely the parochial schools that had formerly been operated by churches. One such case occured in the State of Michigan in Lake Linden where the Catholic church informed the public school system that the church could no longer afford to operate the school system. The State Superintendent of Public Instruction worked out a plan with the Lake Linden Board of Education and the church whereby certain religious insigna were to be removed from the school rooms and where classes in religion were to be carried on in the school at the end of the day after the regular school program for the day was over. The Teachers were all nuns and were permitted to continue to teach and to be paid by the public school system. The nuns continued to wear the habit of their order. Later this practice was abolished in Michigan.

The Supreme Court of Pennsylvania had a similar problem before it in the case of Hysong v. School District 164 Pa. St. 629, 30A. 482. (1894). Suit was brought to enjoin the Board of Education from employing as teachers Sisters of the Order of St. Joseph. In this case it was alleged that sectarian teaching was permitted in the schools but this was not proven. In the final analysis, the suit was one to restrain the Board from hiring these teachers, or in failing in that to enjoin the teachers from appearing in the school rooms in the habit of their order. The suit failed on both points.

The following year the Legislature of Pennsylvania enacted a statute designed to prevent the wearing by teachers of the public schools of any dress or insignia indicating that the teachers are members of any religious order.

In 1948 the Legislature of North Dakota enacted a law providing "That no teacher in any public school in this state shall wear in school or while engaged in the performance of his or her duties as such teacher, any dress or garb indicating the fact that such teacher is a member of or an adherent of any religious sect, order, or denomination." According to his "Bi-Weekly School Law Letter", Dean Hamilton of the University of Wyoming School of Law says that Oregon and Nebraska have similar statutes, to that of North Dakota. Dean Hamilton's summary on this point states "(1) In the absence of statute or regulation forbidding it, boards legally may permit the wearing of religious garb by teachers, but they may not engage in sectarian teaching. (2) The consitutionality of statutes and regulations forbidding the wearing of religious garb have been sustained. (3) Teachers may not be refused employment or discharged, because of their religious beliefs. (4) Probably, local Boards may forbid wearing of religious garb by public school teachers, but this question seems not to have reached the appellate courts."[1]

RELEASED TIME

On this question of religion in public schools, the case which has caused more excitement and concern than any other since the adoption of our Constitution is the McCollum Case of Champaign, Illinois, decided by the U. S. Supreme Court in 1948.[2] It will be recalled that in Champaign, Illinois, religious teachers were employed by religious groups and were permitted to go weekly into the school buildings during the regular hours set apart for secular teaching and for thirty minutes substituted their religious teaching for the secular education provided under the compulsory education law. In Champaign the Catholics, Jews and Protestants operated classes in religion each conducted by people from the three different faiths. It so happened that Mrs. McCollum was an atheist who believed that such religious instruction conducted in public schools was in violation of the U. S. Constitution. The case was taken to the State Supreme Court of Illinois where the practice of carrying on such religious instruction was upheld.

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1. The Bi-Weekly School Law letter, published by R. R. Hamilton, Vol. III, No. 14, Sept. 3, 1953
2. McCollum v. Board of Education of School District No. 7[1] Champaign Co. Illinois, 333 U.S. 203.

The U. S. Supreme Court, however, reversed the decision of the State Supreme Court by holding that the practice of conducting such courses in Religion in the Champaign public schools was not a separation of church and state and was in violation of the First Amendment guaranteeing the freedom of Religion.

Many persons deplore the unfortunate fact that Mrs. McCollum is reported to be an atheist. Of course, it would have made no difference to the Justices of the United States Supreme Court if she had been a devout Catholic, an orthodox Jew, or a devoted Methodist. But because she was an atheist, some articles have been written claiming that actually public schools now cater to atheists and are, therefore, Godless.

It should be pointed out that the U. S. Supreme Court left many unanswered questions in the McCollum decision. Actually it answered only one basic question, - i.e., that the type of released time carried on in the Champaign Public Schools was in violation of the U. S. Constitution.

In a later case decided in 1952, know as the Zorach Case[1], the U. S. Supreme Court decided that a New York City program which permits its public schools to release students during the school day so that they may leave the school building and school grounds and go to religious centers for Religious Instruction or devotional exercises, was not in violation of the U. S. Constitution. This decision made it clear that the Court distinguished between released time during the school day for students to attend classes in religion "off the campus", and released time during the school day for students to attend classes in religion "on the campus". There were other minor differences in the New York and Champaign practices. Actually the teachers played a much lesser role in New York City in the way of keeping attendance records of children attending classes in religion than was the case in Champaign. To school systems interested in released time programs for religious instruction, these cases seem to mean that if a system follows closely the released time program in New York City, it will not be in violation of the Federal Constitution.

However, if the system releases students in a manner practiced in Champaign, Illinois, the practice will be in violation of the Federal Constitution. Any practice, then, which permits the teaching of classes in religion in public school rooms will almost surely be striken down by the U. S. Supreme Court. No doubt, cities interested in doing more toward teaching religion in public schools will devise other plans differing from that in Champaign, but also different from that in New York City. These practices will come before the U. S. Supreme Court for adjudication in the future.

Paul J. Kauper says "All students of this subject (released time) may well agree that Zorach for all practical purposes, overruled McCollum. But in contrast, says he, "many authoritative people may well agree that the Court was wrong in finding the released time system invalid in the McCollum Case."[2]

This is Mr. Kauper's opinion based upon conclusions arrived at through his own experience and biases. I do not agree that the McCollum decision was a mistake.

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1. Zorach v. Clauson, 303 N. Y. 161, 100 N. E. 2d. 463
2. Michigan Law Review, P. 839. Vol. 52, April, 1954

Let us see what the Supreme Court justices said as to differing opinions in these two cases. In the Zorach decision, the Supreme Court said "The released time program involves neither religious instruction in public school classrooms nor the expenditure of public funds. All costs, including the application blanks, are paid by the religious organizations. The case is therefore unlike McCollum, which involved a 'Released Time' program in Illinois . In that case the classrooms were turned over to religious instructors. We accordingly held that the program violated the first amendment which (by reason of the Fourteenth Amendment) prohibits the states from establishing religion or prohibiting its free exercise."

It is clear, therefore, that while many persons criticized the McCollum decision of the U. S. Supreme Court, the Court thought that there was a clear distinction between the McCollum and Zorach cases and that their differing opinions in these two cases were not, therefore, contradictory and inconsistent. It occurs to this writer that the Supreme Court's decisions in these two cases make a clear distinction and that both decisions uphold the principle of the separation of state and church.

TRANSPORTATION

Under the "Child Benefit Theory" state courts have at various times held that statutes providing that public school districts may transport at Public expense children to parochial schools or furnish free textbooks to such children, are constitutional. Mississippi, Maryland, Kentucky and Louisiana are among those states. Other states which have rejected the "Child Benefit Theory," according to Dean Hamilton[1], are Delaware , New York, Oklahoma, Washington and Wisconsin. Michigan permits the practice.

The most famous case on the issue of Transportation at Public Expense for children attending parochial schools was a test of a New Jersey statute permitting boards of education to arrange for the transportation of children to any school, public or private, except to schools operating for whole or part profit[2]. A board acting under this law, had authorized the reimbursement to parents of money spent by them for bus fares for their children attending a parochial school. The Supreme Court, by a decision of five to four, declared the statute constitutional. This is a rather interesting decision. The Court held that "neither a state nor the Federal Government can set up a church or aid one religion, or religions, or prefer one religion over another: That no tax, large or small, can be levied to support any activity or institution." However, it made clear that "in its zeal to protect the citizens of New Jersey against state established churches, it must be careful not to prohibit that state from exceeding its state law benefits to all its citizens without regard to their religious belief."

The minority opinion of the court pointed out that expenditures for transportation do in fact support"religion", and are, therefore, in violation of the United States Constitution.

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1. R. R. Hamilton, Bi-Weekly School Law Letter, Vol, II, No. 1. March 6, 1952
2. Everson v. Board of Education, 330 U. S. 1, 675, Ct. 504.

Another case brought before the Supreme Court in the State of Washington in 1949, was based on the state statute which provided that "all children attending school in accordance with the laws relating to compulsory attendance in the state of Washington shall be entitled to use transportation facilities provided by the school district in which they reside.[1]

The Constitution of the State of Washington provides as follows: "No public money or property shall be appropriated for or applied to any religious worship exercise or instruction, or the support of any religious establishment." The Constitution also provides that "all schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian influences." Patrons of the Sumas Christian School in this case sought a writ of Mandamus to require the board to furnish transportation to their children to attend the Christian School. The board resisted on the ground that the statute violated the Constitutional provisions. The State Supreme Court declared the statute unconstitutional and held "while that Case (Everson Case) holds that the incidental furnishing of free transportation to parochial schools is not an establishment of religion within the prohibition of the First Amendment of the Constitution, nevertheless the right of individual states to limit transportation to children attending public schools is carefully preserved."

Hamilton concluded in one of his treaties that (1) The Everson decision determines only that parochial transportation laws do not violate the Federal or New Jersey Constitution. It does not determine that such laws do not violate other state constitutions; (2) Unless the State Supreme Court has passed upon the question, you cannot be certain that such laws do not or would not violate the Constitution.[2]

BIBLE READING

A bulletin issued in 1941 by the Untied States Office of Education states that "In three fourths of the states the laws permit the reading of the Bible at some appropriate time during the school program. Twelve states require Bible reading. In six states the law appropriately permits Bible reading, and in eighteen states permission for Bible reading is implied in the general laws of the land.[3]

Hamilton reports that while Bible reading as part of the opening exercises of public schools has been practiced throughout the history of the public school system, laws requiring it or permitting it are of comparatively recent origin.[4]

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1. Visser v. Nooksack Valley School Dist. No. 506, 33 Wash. 2d 699, 207 p. 2d 198
2. R. R. Hamilton, Bi-Weekly School Law Letter, Vol, II, No. 1, March 6, 1952
3. Weekday Classes in Religious Education, Pub. 1941, Vol. 3, Federal Security Agency, United States Office of Education
4. Bi-Weekly School Law Letter, Vol. 3, No. 2, March, 1953

However, the Bible reading problem in public schools is an old one. In 1952, it was the subject for a United States Supreme Court decision in a New Jersey case. The legislature of that state had enacted a law requiring Bible reading in public schools. In the decision on Doremus v. Board of Education, 72S Ct. 394, the United States Supreme Court declared the New Jersey statute to be consititional.

Note that the U. S. Supreme Court merely passed on the constitutionality of the New Jersey statute. Had there been a statute in New Jersey forbidding the reading of the Bible in public schools, no doubt, the Supreme Court would have handed down the same decision.

In fact, according to a recent N. E. A. publication, the majority of courts have upheld the validity of Bible reading in public schools.[1] While the courts have not excluded the Bible they will deny its use for the purpose of sectarian instruction. And what is sectarian instruction? It includes those influences which indoctrinate pupils with the tenets of a particular religion. Most states in their constitution forbid sectarian instruction in public schools, yet several states require by statute the reading of the Bible in public schools, such as we have seen in New Jersey. So far as I know, there has been no court decision on which translation of the Bible may be read in public schools, whether the Old and New Testaments are equally acceptable, and, in fact, just what constitutes sectarian instruction.

GIDEON BIBLES

Another practice closely related to Bible reading is that of distributing portions of the Bible to public school children by the Gideon's International. In the state of New Jersey recently plans were underway to have the Gideons supply a volume containing the Psalms, the Proverbs, and the New Testament to children of those parents (Rutherford School District), who had signed a statement approving such practice.

A suit was brought to enjoin the action. It was carried to the State Supreme Court where the case was successful and the board was prohibited from carrying out the plan, the court holding that the practice was in violation of principle of separation of church and state.

So we have in New Jersey an apparent inconsistency, the state requiring Bible reading in public schools and forbidding the Gideon Society to give Bibles to school children.

It seems unlikely that there will be general agreement in all communities upon the reading of the Bible in public schools, even though it is considered to be for moral rather than religious purposes. In the first place, the Atheists do not care to have the Bible read to their children. The Jewish people prefer that the New Testament not be read to their children. The Catholic friends do not favor the King James version of the Bible, etc., etc.

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1. National Education Association Research Bulletin, Vol. XXIV, No. 1, p. 26.

When one is considering just the legal aspects of this problem he may feel assured that even the Supreme Court of the United States will uphold his right to have the Bible read in public school classrooms, at least in states that require its reading by statutes. The practice of handling this problem in a classroom where there is a mixture of Jewish, Catholic and Protestant children may call for prudence taken from good human relations rather than court decisions. In such a community it is more likely that observances at Christmas and Easter may be much more objectionable to Jewish children than the reading of the New Testament.

There are today two groups of church people who take an objectionist attitude toward the principle of separation of church and state. The first group is that which believes that everyone should belong to one particular church and that there should be public support of schools operated by their church. This attitude is not confined to any one church group. The second group is composed of some of the small church organizations in this country, too small to operate their own school systems, but who hope, and honestly feel, that the public schools will be able to take over a great deal of the religious instruction which the churches are now doing and perhaps which some of them feel they are not capable of doing.

Many of these people are zealous people and some of them are even devoted strongly to religious freedom. Some of them also are becoming the critics of the principle of separation of church and state and are becoming a party to labeling public schools as Godless because they are unable to teach sectarian instruction and church dogma. Recently there came to my attention a little leaflet published by a Mr. Richard Ginder. The title of the booklet is "Our Undemocratic School System", and it refers to the public school system. In this publication the author says "As far as our public schools are concerned God does not exist. And that is what makes our schools undemocratic. The system has been rigged to support a tiny minority in the American community - the Atheists. They are the only ones being catered to in our public school system."

This publication pleads for tax support of church schools as well as for public schools. Since the purpose of my paper is to discuss some of the legal aspects of religion in the public schools, it is in order to point out why it should be illegal in this country to support church schools at public expense. Remember, please, that many of our forefathers came to this country to escape persecution, most of it of a religious nature. Remember also that half the wars of Europe that vexed European states from the controversies in the Roman Empire of the Fifth Century down to the Kulture Kampf in the German Empire of the Nineteenth Century, arose from Theological differences or from the rival claims of church and state. This country in its basic law, the Federal Constitution, has undertaken, forever, to prevent such things happening to this country. It has been made definitely clear in history that there are dangers both to the state and to the church when there is established a state church or when one church becomes so strong that it can take over a governmnet. The Constitution of this country follows the Biblical admonition "Render unto Ceasar that which is Ceasar's, and render unto God that which is God's."

To believe that a state is undemocratic because it supports the principle of separation of church and state would be the same as charging that a church was undemocratic because it wanted the state to stay out of its affairs. The best way to guarantee freedom of worship is to keep the wall of separation high and impregnable. The quickest way to remove from American communities the opportunity of freedom of worship is to begin the support of church schools at public expense. Those persons among us who want very much that everyone shall be permitted to worship God as he pleases and in the church of his choice, will be the strongest in support of separation.

What then may the public schools do which has been declared legal and where it may be reasonably implied that the practice is legal? Because the schools may not teach sectarian instruction, it should not be inferred that there are no practices in which they may engage to further moral and spiritual values. In the ordinance of 1787, that basic law passed by Congress for the governing of the Northwest Territory, there appears a famous statement that became Section 1 of the Michigan Constitution establishing a framework for the State Educational System. It reads "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

No society could long endure without a moral order nor could it survive unless its citizens show such spiritual values as integrity, honesty and a high degree of self discipline. But without the teaching of these values to our young people as a continuous process, they would soon be dissipated and disappear. Education is inexorably linked not only to the building of the moral order in every generation, it is an indefeasible part of that moral order and of its continuity.

Some of the moral and spiritual values which schools can and do teach include----

1. That basic value in American Life, the dignity and importance of the individual personality. All other values really stem from this one.

2. The concept of the brotherhood of man. There is no place in American life where you can learn this concept better than in the public schools.

3. Moral responsibility.

4. Excellence in mind and in character.

5. The greatest possible opportunity for the pursuit of happiness.

6. The concept of one God.

The people of America throughout all its history have rightly charged its schools with a high degree of responsibility for teaching moral and spiritual values and the schools have consistently been glad to carry out this responsibility. Teachers place high regard upon values as a guide to conduct and behavior. Teachers believe that mature, educated individuals are those who have developed strong moral and spiritual convictions, who have developed conduct and behavior attitudes in conformity with the social "Mores". Teachers believe that the art of living together in a society, which we call civilization, is good or bad to the degree that moral and spiritual values have become institutionalized or to the degree that they have taken on a religious sanction.

The evidence is not on the side of those who feel that people today are not interested in religion as they were formerly. The Christian Herald for July, 1950, reports that in 1949 54% of the population of the United States was affiliated with a church. This is in contrast with 20% in 1800, 35% in 1900, 40% in 1930 and 49% in 1940. In number of individuals the increase in church membership during the last twenty years has been from fifty million people to eighty million. It is true that numbers do not constitute the whole story but it does constitute a hopeful story.

Those who feel that public schools should teach church dogma will not be satisfied with the teaching of moral and spiritual values alone. Those who agree that public schools should not teach sectarian instruction will place the responsibility for such teaching upon the churches and upon the homes, where, in my opinion, it should rest. If the churches wish to become strong they must assume this responsibility.

VALUES OF YOUTH AND HOW THEY ARE DEVELOPED IN JUNIOR HIGH AND SENIOR HIGH SCHOOL YEARS **

by Harvey W. Overton

We are reminded by one of the stirring lyrics from South Pacific that "You've Got to be Taught to Hate..."* The poet has always been a fine psychologist. He has known for a long time the causes of human behavior and has told them to us with an eloquence we cannot forget.

We know that children become what they are "taught". But we also know that teaching does not alone consist of telling someone something. We know that the teaching process is more subtle than this. We know this particularly to be the case when we "teach" values to our children and youth.

From their earliest years, we teach our children how to feel and think and act about the things that touch upon their lives. The ways in which we teach these things are often too tenuous to recognize or detect. Sometimes we teach children to dislike someone by a note of derision we have in our voice when we speak of this person. Sometimes we teach them to look up to someone by the little rituals of deference we perform in this person's presence. Sometimes we teach them to look down on someone by holding up our noses when we walk by.

And so the child, growing up in his world, learns from those about him to love, to trust, to pity, or to hate.

In our culture much of children's lives is spent in the school. And whether we recognize it or not, much of what children and youth learn to become, to believe or to disbelieve, comes from what they are taught by their school experience. But here again the subtleties of the teaching process in value development need to be examined closely.

THE NATURE OF THE YOUTH WE TEACH AND OF THE WORLD HE LIVES IN

To see the years of youth honestly and compassionately is difficult for us as adults. It is difficult because psychologically we deny our own adolescence to a large degree. It was during our own adolescence that we had our most violent conflicts, that we made so many mistakes, that we had our most embarrassing moments, and that we were besieged by all the gnawing questions of belief and becoming. We know that people tend to forget the unpleasant. So as adults indeed we do not cherish the agony of our adolescence. We tend to put it out of mind, and this psychological denial of our own adolescence makes it more difficult for us to understand our young people today, more prone to ridicule them for the very things we have conveniently forgotten about ourselves.

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* This is the song sung by Cable when he discovers that he cannot bring himself to marry the Polynesian girl whom he loves. See Act Two, Scene IV.

**Presented by Harvey W. Overton, Assistant Professor of Education, Western Michigan University, at the first Workshop on Moral and Spiritual Values held at Western Michigan University, Kalamazoo, Michigan, August, 1956.

But if we are to help our youth, we must, of course, understand them and the problems of their world. A brief review of some of the characteristics of youth and of their problems may be pertinent to our discussion.

The American adolescent youth is rapidly leaving his childhood behind in the secondary school years, although he frequently vacillates between childlike naivete and shocking cynicism. He is beginning to look less to his parents and more to adults outside the home and to other youth for direction. Later, he may occasionally look to himself. Vestiges of childlike faith remain, but more and more he is bringing into question the basic beliefs he has accepted without question. He is beginning to think more for himself. And as he thinks for himself, he often becomes provoked and indignant and confused as a result of the irregularities and inconsistencies in the adult world into which he is emerging. Basically, the American youth is an idealist. He has developed strong convictions about such things as fairplay and honor and decency. And he is alarmed to see these concepts violated in the adult world. J. D. Salinger's book The Cather in the Rye is an arresting statement of youth as an idealist in rebellion against the adult world which has repeatedly betrayed him. To Holden Caufield, all adults are phonies. Holden has youth's facility for seeing life acutely with "direct eyes". He cannot reconcile what he sees with what he has been told to believe. All youth must sooner or later deal with this difference between precept and practice in the adult world.

So we come to one of the momentous questions youth faces today: What am I to believe? This is a pervasive question for youth. He meets it at almost every turn. Margaret Mead remarks about the adolescent girl growing up in our culture: *

"And not only are our developing children faced by a series of groups advocating different and mutually exclusive standards, but a more perplexing problem presents itself to them. Because our civilization is woven of so many diverse strands, the ideas which any one group accepts will be found to contain numerous contradictions. So if the girl has given her allegiance wholeheartedly to some one group and has accepted in good faith their asseverations that they alone are right and all other philosophies of life are Antichrist and anathema, her troubles are still not over. While the less thoughtful receives her worst blows in the discovery that what father thinks is good, grandfather

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* See Coming of Age in Samoa (Mentor edition, The New American Library), Pp. 135-136.

thinks is bad, and that things which are permitted at home are banned at school, the more thoughtful child has subtler difficulties in store for her. If she has philosophically accepted the fact that there are several standards among which she must choose, she may still preserve a childlike faith in the coherence of her chosen philosophy. Beyond the immediate choice which was so puzzling and hard to make, which perhaps involved hurting her parents or alienating her friends, she expects peace. But she has not reckoned with the fact that each of the philosophies with which she is confronted is itself but the half-ripened fruit of compromise... The diversity of standards in present-day society is so striking that the dullest, the most incurious, cannot fail to notice it. And this diversity is so old, so embodied in semi-solutions, in those compromises between different philosophies which we call Christianity, or democracy, or humanitarianism, that it baffles the most intelligent, the most curious, the most analytical."

If we are, then, to understand the values of our youth, we must have some knowledge of these many antagonistic forces that impinge upon their lives.

In a course in educational psychology which I taught this summer, the class members, all practicing teachers, were troubled about the values in regard to work and loyalty demonstrated by the youth they had taught. Our youth, they said, do not want to work any harder than the next fellow. Do just enough to get by with, they said is the code. If you excel the group norm, you're a "gorp". Keep your mouth shut, the code continues. Don't squeal on anyone in the group.

A reason for broad acceptance of these values on the part of our youth is not too difficult to find. Our youth are merely choosing from among the many possible kinds of behavior demonstrated by the adult world. George Homans in The Human Group cites a remarkably similar code clearly implicit in the society of factory workers: *

1. You should not turn out too much work. If you do, you are a "rate-buster".
2. You should not turn out too little work. If you do, you are a "chisler".
3. You should not tell a supervisor anything that will react to the detriment of an associate. If you do, you are a "spealer".
4. You should not attempt to maintain social distance or act officious.
5. You should not be noisy, self-assertive, and anxious for leadership.

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* See The Human Group, (New York: Harcourt, Brace and Company, 1950), P. 79.

The second momentous question American youth faces today is: What am I to become? This is not exclusively a question of: What vocation should I enter? -- but more basically a question of: What do I want to do with my life? Here again, youth's idealism enters the picture. Almost universally youth dreams of improbable attainment. But dreams are important, for without them we would have gained little stature as human kind. Our concern is with the question: Upon what values are our dreams predicated? Willie Loman in Death of a Salesman knew the importance of a man to dream. But Willie was confused as to what to dream about. At the core of Willie's dreams was his Brother Ben, who repeatedly appeared in Willie's hallucinations to admonish him:

> When I was seventeen, I walked into the jungle. And when I was twenty-one, I walked out again, and by God I was rich!

But we acknowledge the comment of Willie's son Biff at Willie's funeral when he said of Willie: "He had the wrong dreams, all, all wrong."

The secondary school teacher is in a strategic position to help youth know what choices to make that are right for them, to help them know what they can do with their lives, to help them have the dreams that are right for them as they try to find their way in our society of pluralism and paradox.

But how do we as teachers in the secondary school help youth develop values? How do we help youth meet the questions of: What shall I believe? What shall I become?

We believe that one of the ways in which children derive their values is to identify with the values of the adults who are significant in their lives. Therefore, if we are to be concerned with the values of children, we must at the same time be concerned with the values of the adults who live about them. We must ask: What is the quality of our adult experience? What kinds of attitudes and behavior do we demonstrate? If we are concerned that our children be honest, how honest are we? If we are bigoted and hate, is there little doubt that our children will be taught to hate?

Therefore, the first thing we must do as teachers is to look to ourselves. This is especially important for the teacher in the secondary school. We have mentioned earlier that the adolescent youth in America begins to look less to his parents as paradigms and more to other adults for his identifying figures. As teachers we are among these other adults who serve as vital models for the adolescent youth.

There is broad concern in America today about the values of our youth group. Serious concern is often expressed about the role of the peer group in adolescent culture. How the youth talks, what he wears, whom he likes, what he eats, what marks he works for in school--all are affected by the peer group. Adults today profess alarm at the enormous power of the peer culture of American adolescent youth. And indeed we should, I think, be alarmed, but not surprised. For it is not surprising that our youth, growing up in a culture where their adult models have not themselves learned to stand alone, should learn to run with the pack. Peer group culture is strong and devastating among the adults of this country, too. Our children learn at their mother's knee that the thing to do is be like everyone else. Our younger generation today are very smart. They have learned well the lesson of conformity. Particularly in the last ten years they have learned from the adult world how dangerous it can be to be different in America.

So it is little wonder that the values which prevail in the peer group become the ones adopted by the individual adolescent.

There is another reason why the peer group is so dominant in our adolescent culture. Time does not permit a complete treatment of this reason. However, if we can understand the structure of the problem, perhaps we can see the action needed to diminish its effect. The fact is that the youth today turns to the peer group for direction because there is so little room left for him in the adult world. Relatively few opportunities remain for him to have satisfactory associations with adults. The technological character of American society is rapidly diminishing youth's opportunity to participate in the adult world of work. Lacking this shoulder-to-shoulder participation with adults, youth turns to his peer group to seek an identity.

We must look for ways to accelerate youth's acceptance into adult circles. The school's development of the distributive education program is an encouraging move in this direction. There are possibilities of creating other similar programs in many different fields. There is also the possibility of beginning the community college experience earlier than we now do, say at what is now the eleventh grade. As we anticipate the new era of abundance when the adult population of the country will have more time on their hands than they have ever known before, it does not seem too unreasonable to assume that the community college can bring adults back into the classroom to sit shoulder-to-shoulder with the adolescent youth in the educational experience. In this way the distance between the adult world and the world of youth could be diminished, and youth would have a better opportunity to seek his models among the adults of the community with whom he would be in genuine communication.

We believe that there is a second way in which values can be affected. This is to discuss them together, to reveal to each other what we deeply feel and think. There are many ways in which secondary school teachers can use this method, both formally within the content of the curriculum, and incidentally in the countless intimate moments when pupils seek our counsel out. This way can be particularly helpful to the youth in meeting the questions of: What am I to believe? What am I to become?

In my own teaching experience I have found that youth do not always know or recognize what their values are or what it is that they actually believe. The discussion approach is a way of helping youth identify his basic beliefs and compare them with the beliefs of others. It is a way of helping him to recognize that he is not alone in the struggle to know what to believe, what is of worth, what to cherish, what to choose as his own.

Every teacher in the secondary school has a contribution to make by this method. However, by way of illustration, I would like to suggest how the teacher of language arts or social studies can use the discussion approach. Both of these fields rely heavily upon literature for their content, and literature brings to youth the problems in values which have been timeless to all men. John Tunis in All American and Florence Means in The Moved-Outers present the problem of: What is decency? Victor Hugo in Les Miserables and Walter Van Tilburg Clark in The Oxbow Incident present the problem of: What is justice? In such novels as The Iron Duke, Cress Delahanty, Look Homeward, Angel, and A Portrait of the Artist as a Young Man the young person can see that other young persons have also faced the struggle to find themselves. The teacher can use the discussion approach with the profound life experience preserved in the literature of our culture as a means to help youth examine their own values.

The classroom discussion method can also be used with regard to timely problems involving value judgments which come from the context of the school and community life of the students. Whom should we include in our club? What should we do with our class money? How should we conduct ourselves at school and community affairs? These and countless similar value problems can be pursued in the discussion process.

Not long ago I read about a Russian-American immigrant family who, after living for a few years in the United States, had decided to return to Russia and take their children with them. One of their children, however, had been born in the United States. Should the parents be permitted to take the American-born child back to Russia with them? This was the question then being pondered by the United States courts. A class of high school juniors or seniors could be helped to examine some of their values through intelligent discussion of such a question.

In summary, we have considered these points:

1. We have held that values do develop and can be changed or modified.
2. We have recognized that the American youth is growing up today in a culture in which there is a galaxy of values systems from among which he must choose.
3. We have stated that the youth's choice of values is guided by the models with whom he identifies and by the rational method of thinking through the intricate process of his own value development.

4. We have suggested that what he is to believe must be a matter of choice for the American youth.
5. We have held that the teacher in the secondary school can be instrumental in helping students make their choices by himself being an appropriate identifying figure and by guiding young people in the rational process of discovering for themselves what they can believe and become.

However, a further point must be made. We have referred to the need for the teacher to be an "appropriate" model for the youth he teaches. But what is an appropriate model? After all, the teacher is also subject to choice in our culture. This being the case, we can hardly expect all teachers to be of the same stamp.

It seems to me that in answering this question, there are two points to be considered:

1. First, that it is appropriate to have a range of models among those who teach, for this increases the possibility for active choice for the student.
2. Second, that even though a range in teacher models does exist, and the sanctions for holding the values that they do may vary, there is need for agreement among teachers of America on the basic values that they are to demonstrate in the action of their lives. These values, it seems to me, should not be relative to any place or to any time, but they should be those that have enabled us to rise in human experience above an animal existence. They are the values that have made us most significantly human. These are values choices such as honesty above deception, fair play above foul, courage above cowardice, compassion above brutality, love above hate... In other words, these are the choices teachers must make to qualify them to teach.

In conclusion, I would like to return to a statement made a moment ago. This is that ultimately the matter of what values youth accept in American society is a problem of choice. The choice is in their hands. This is as it should be. For us who are concerned with how our youth will turn out, this is fundamentally a problem of faith, faith that if we as adults can serve as moral models and encourage and guide our youth to think for themselves, they will come up with the answers that are right for them. It seems to me that this is the only course consonant with American creed.

TEACHING ABOUT RELIGION: SOLUTION OR CONFUSION

By Philip Perlmutter*

The most discussed subject in educational circles today is the role of religion in the public schools. Everyone has a view and seldom are two views identical. Emotionalism and illogicalness often confuse the problem. In fact, the problem itself is never clearly defined--or if a definition is attempted--it becomes lost in a maze of words and cliches. It is not uncommon to find related constitutional law and history argued in terms of religious values and vice versa.

Nevertheless the majority of the people and circles who ponder the ussue of religion in public education are sincere and well-meaning. And though there are many aspects to the problem, most of their discussions have revolved about a program of "Teaching About Religion."

THE CASE FOR TEACHING ABOUT RELIGION

Teaching about religion is different from the oft-called "Planned Religious Activities Program" currently being conducted--and at times legally contested--in many schools throughout the country. In the latter case, there is a definite though circumscribed treatment of religion through such practices as recognition and observance of religious holidays, prayers, Bible readings, religious lectures, encouragement of attendance at released time classes, etc.

On the other hand, teaching about religion--or the factual study program--has never been clearly or systematically defined. Generally it means a "deliberate aim and definite plan to deal directly and factually with religion wherever and whenever it is intrinsic to learning experience in social studies, literature, art, music and other fields. The aims of such a study are to develop religious literacy, intelligent understanding of the role of religion in human affairs, and in a sense of obligation to explore the resources that have been found in religion for achieving durable convictions and personal commitment. These aims arise from the requirements of general education, which, to be effective, must view culture, human life and personality as a whole.

Such an approach, at a verbal level at least, would seem to be most desirable, for its advocates say that teaching about religion would leave intact the wall of separation between the state and church; it would end the undermining of the "very foundations of individual and social morality"; it would assist students "to have an intelligent understanding of the historical and contemporary role of religion in human affairs"; it would develop moral and spiritual values; it would educate the "whole" student; it would mitigate religious illiteracy and improve interpersonal problems of living; it would not offend minorities nor create division within the classroom, home or community. Finally, it would not proselytize.

This is a large order indeed--particularly, since it would be accomplished by presenting religion not as cut and dried information but as facts involving feelings, bolstering and stimulating convictions and faith. The advocates of teaching about religion see no contradiction in their means or ends--or if they do, believe further study or giving teachers extra courses in education would remedy matters.

Since, however, more than a decade of study has already gone into this approach, it is not unfair to analyze it--in its own terms--to see if it is logically consistent, psychologically plausible and experientially possible and desirable. The wider constitutional and philosophic aspects will not be entered--for not only do the library shelves abound with articles and books on the subject, but it is a commonplace that analysis by law or philosophy, from an historical or contemporary viewpoint, can be notoriously inconclusive. The valid argument always can be raised that "things are different now and require new solutions."

IS OBJECTIVE TEACHING ABOUT RELIGION POSSIBLE?

The first thing that should be noted in approaching the problem is the phrase "teaching about religion." It was very carefully selected. It does not mean, its advocates would have us believe, teaching religion, for that would be proselytizing and a breach in the "wall." Semantically, there may be distinction between teaching and teaching about, but practically speaking, keeping in mind a spontaneous classroom atmosphere composed of pliable juvenile minds and an adult fallible teacher, is it possible that one can teach about religion without at the same time teaching it? Plainly put, can a Cleveland Indian fan teach objectively about the New York Yankees to Brooklyn Dodger followers without raising doubts, oppositions and loyalties?

Religionists who favor "teaching about" are obviously using a term without a frame of reference, as if religion were a star devoid of a galaxy or heaven. However, religion is not a definite, but a vague term. From one view it is a faith, from another a practice, from another a set of doctrines, from another a combination of all three and more. And each has a history, a history which, though writ large has its print accepted, questioned or rejected. How shall a teacher be objective about the parts?--Pity the significance of the Eucharist, if it is taught about by a non-Catholic. Pity the non-Catholic student who would have to hear the teaching about the Eucharist by a Catholic teacher. And to be perfectly realistic, pity the poor teacher, if he were to exercise the objectivity of "higher criticism" in commenting on, say, various, Bible texts.

CAN WE GET A RELIGIOUS COMMITMENT WITHOUT PROSELYTIZING?

This leads to a crucial point in the entire problem of objective teaching. Somehow the religion-in-the-school advocates speak as if all that has to be done is to teach objectively and that the objective fact would be accepted by objective students. Actually, adolescents undergo religious phases of development, each differing with the other, depending upon parental attitudes, religious education to date, and reaction to that education. Unfortunately, therefore, eight- or sixteen-year-olds do not have magnetic minds which instinctively grasp and hold objectivity.

Even if such a faculty does exist, what is its relation to objective teaching and "achieving durable convictions and personal commitment?" Just what does the latter phrase mean? It has never been spelled out, except in a metaphysics which would confound Kant himself. Yet, public-school religion-centered educators claim it is not proselytizing. It would seem they have never asked themselves a fundamental question: whether it is possible that a student, after an objective lesson, could achieve a durable conviction and personal commitment that religion is worthless.

When they say, as they would say, that such a result would defeat their intent, can we not validly then say that, not only are they not being objective, but they may actually be proselytizing for or against the particular religion or religions being taught about?

WILL TEACHING ABOUT RELIGION SOLVE ULTIMATE PROBLEMS?

A third question arises over the teaching about religion towards "contributing to the solution of the perennial and ultimate problems of human life." This does not mean the mere teaching of moral and spiritual values, which can be done in almost any class. The American Council in Education clearly states that moral and spiritual values in education "cannot be regarded as an adequate substitute for an appropriate consideration of religion." The question follows: Is one to believe that and eight-year old is interested in or capable of solving any perennial and ultimate problem of religion?

Even were it possible to rise above these problems, there is no indication that only good or more good than bad would emerge. Take the situation where the class is predominantly Protestant with only one or two Catholics or Jews. The Protestant student criticizes the concept that the Catholic church is the only true church. The teacher explains that the Catholic church says that other churches are also good, but that it is the only "true" one. It is difficult for adult minds to understand and accept the theology behind this point; how will juveniles do so?

Or take the Jewish student who, on hearing about Jesus' crucifixion, decides to challenge the blame placed on his forebears. Can a teacher without fear of community or parent reaction, explain the true story, as modern research tells it? And, as another example, what about the atheistic or agnostic student who has been brought up to believe religion is bad? Will the teacher, in fairness to the youth's beliefs, explain the evil roles that religion has played in history.

IS THE PROBLEM REAL?

Problems by the dozen are, can and will be raised. The advocates of religion in the public school admit there are problems, but they claim they will be solved. All who say no, they quietly affirm, do not so much underestimate their intelligence, as "evidence a lack of faith in the resourcefulness of the American people." This writer would rather tend to question the ability of the educators (except when it comes to making non-sequiturs)--they are the ones giving the problem most verbalization.

Their persistence is remarkable. Yet, sooner or later, if they are going to be scientific as their vocabularly at times aspires to be, they will ask themselves what must happen if we are to believe that religion in the public schools is a thing to be avoided. Will it create divisiveness on the problem? Will it create intolerance? Let them study the history of Italy, Spain and even the colonial America. Will it create dissension?--Let them open wide their ears to the conflicting voices in all segments of American society. Will it create a State religion?--Let them study the fears of the Foundling Fathers.

It would seem that the advocates of teaching about religion have become so enamored of their aims that they have violated principles dear to their pragmatic hearts. They love to speak of felt needs, necessary experiences, immediate interest. Yet they have advocated an end with no practical plans for reaching it. The most the Committee on Religion and Education of the American Council on Education, in its 1953 report, can say is that "a factual study of religion (is) *the best approach* to a solution of the problem concerning public education in dealing with religion". (Italics author's)

Energies, perhaps, would have been better applied for the past decades if the problem had been analyzed to see whether there actually was a problem and whether that problem, if it did exist, could not be better solved in the home or centers of worship.

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DEMOCRACY AS A RELIGION*

By

Msgr. Carl J. Ryan**

The meaning of the word "democracy" has undergone considerable change during the lifetime of our country. The word was little used during the Revolution. It does not appear in any of the great public documents of the age—the Declaration of Independence, the Constitution of the United States, or the first state constitutions. The excesses of the French Revolution made many persons fearful of democracy. But whatever attitude people had towards democracy, the word itself was taken in a purely political sense—the right of the people to govern themselves.

After the establishment of our government, the social implications of democracy began to make themselves manifest and developed rapidly during and after the Jacksonian era. This took the form of a wider extension of the right to vote, free public education, and the breaking down of barriers which separated various groups in Colonial America. The economic aspect of democracy was stressed by Woodrow Wilson. He sought to protect the common man and the small businessman from the monopolies of big business. Under Franklin D. Roosevelt, the social implications of democracy were broadened by legislation which was to secure for all people, especially the "forgotten man," a more abundant share of this world's goods.

It remained for John Dewey to initiate the most radical and far-sweeping interpretation of democracy. It is "primarily a mode of associated living," a way of life, a philosophy of life. A host of followers have spelled out in some detail the implication of this concept of democracy. One of the clearest and most concise statements is by Boyd Bode:

> Democracy as thus conceived is no longer a name for compartmentalized political beliefs but becomes a point of view that cuts across the whole mass of our traditional beliefs and habits. It callsfor a reconstruction of beliefs and standards in every major field of human interest and thus takes on the universality of philosophy and of religion, which is to say that it becomes a generalized or inclusive way of life.[1]

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[1] B. H. Bode, "Democracy as a Way of Life" (New York: Macmillan, 1937), p. 51.

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In what sense can democracy be called a religion? Traditionally, religion was the bond that tied man to God, or to what the pagans considered superior beings. Man had an obligation to acknowledge the Supreme Being, through adoration, worship, and service. Whatever men consider the ultimate reality must also be the source of the moral law and of all values. For those who believed in God and devine revelation, it was religion which furnished them their knowledge of the moral law and guidance in their way of life.

Today, many deny that religion implies the existence of a personal God. For such, religion may be "the ideal tendency in things," "the sense of outgoing to the universe," "the sum of power in the Cosmos," "the projection and pursuit of social personal relations with the universe and man," "the pursuit of truth," or any one of a number of different notions. For those who accept the modern concept of democracy the ultimate reality is human society, democratically organized. Democracy serves them the same way that religion serves the supernaturalist: it furnishes them with the values and the moral law by which men live.

The rising interest in traditional religion in this country would seem to be a setback for religion of democracy. On the other hand, their devotees are well placed in educational institutions, particularly in the field of teacher training. They can continue to make their influence felt. It is entirely conceivable that the time may come when the proponents of this type of democracy will exert enough social pressure to have their ideas carried out in the public schools. This would give rise to some serious problems not only for the public schools, but for the entire country.

In pre-Christian Rome and Greece there was no distinction between the religious and the secular aspects of life. Worship of the gods was both a religious and a civic obligation. It remained for Christianity to introduce a new principle: "Render to Caesar the things that are Caesar's, and to God the things that are God's." This meant that men had some obligations to God and others to the civil authority. The enunciation of this doctrine, however, did not solve all problems. For centuries the battle went on over the respective spheres of each. But one outcome has been achieved. In the United States we have separated Church and State and have succeeded in defining to a great extent the spheres of each, although problems still remain.

Should our political system, democracy, be identified with the religion of democracy, this would be to abandon our historic separation of Church and State. It would set up a state religion. It would not be a state religion of the type known in medieval or post-Reformation Europe or early America. This kind of union of Church and State meant a working together of two organizations, both of whom recognized a Supreme Being to which both were subject. This modern state would recognize no such higher Being. Good citizenship, broadly interpreted, would be the ultimate end of man.

It is quite obvious that many people would be conscience-bound to reject this type of democracy. Protestants, Catholics, Jews, and all others who believe in a personal God would be dissenters. Would they also be considered disloyal to democracy as a purely political system? The early Christians were considered disloyal to the state because they refused to accept the state religion. Would the modern dissenters suffer—if not the same fate—some form of political and social disability? Furthermore, history would then have completed a cycle extending over a preiod of 300 years. The Puritans and the Pilgrims left England partly because they objected to supporting a state religion. Their descendants would now be faced with the same problem of supporting a state religion in the very land where their ancestors sought religious freedom.

Traditionally, religion was taught in schools along with the secular subjects. Only in recent times have the two been separated, and this only in some countries. The reason they have traditionally been combined is the belief that a complete education must be based on a philosophy of life. For most people it was religion that supplied this philosophy of life. Religion was the means of integrating all knowledge and directing it towards the ultimate purpose in life.

The United States is one of the countries which have separated secular from religious education. As a result, public education is not based on any philosophy of life and, hence, is not governed by any philosophy of education. True, there are some working principles underlying public education. Good citizenship is one of them, but it is not held up to children as the ultimate purpose in life. The public school deliberately leaves the question of ultimates up to other agencies to supply—chiefly the home and the church. The conviction that an educational program which is not based on a philosophy of life is incomplete is the very reason some religious groups—Catholics, Protestants, and Jews—have set up their own schools.

Any attempt by religious groups to introduce their brand of religion into public schools would certainly meet with opposition by the advocates of the religion of democracy. Yet they would supply to public education a philosophy of education based on a philosophy of life which makes human society, democratically organized, the source of all values, the very purpose of life itself. Democracy would thus claim for itself a right it would deny to others.

Democracy, thus understood, should be classified as a religious sect, the same as others. It would fall under the ban of the various state constitutions, as well as the Federal Constitution, which now prohibit the teaching of sectarian religion in the public schools. The fact that it is not ordinarily considered a religion gives its advocates an advantage over those who expound a philosophy of life based on one of the traditional religions. The former are free to expound their doctrine in the state-supported universities, whereas representatives of religion, with a few exceptions. are denied an equal opportunity.

According to Bode, "Democracy....calls for a reconstruction of beliefs and standards in every field of human interest...." This means a rejection of belief in the supernatural, revelation, religious dogma, objective standards of morality, etc. As applied to education, Bode says:

> At any rate, we are on more solid gound if we direct our educational efforts toward the re-examination of moral values and moral judgments, in order that students may judge for themselves whether a supernatural basis is required, and thus may have a free opportunity to build themselves "more stately mansions" for their souls"[2]

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[2] School and Society, 67:228, May 27, 1948.

If this type of democracy were actually taught in the public schools, the teachers would be obliged to raise doubts and to question many of the ideas children had been taught at home and church. Belief in God, the immortality of the soul, the validity of the Ten Commandments, the Bible as the word of God—these and many other questions would have to be thrown open for discussion by immature children. This would run counter to the present, and proposed, plan for dealing with religion in the public schools. Underlying the problem of religion in the public schools is the assumption that the public schools must endeavor to preserve, and even strengthen, if they can, whatever religious ideas the child brings to the school.

What a storm of protest would arise should any attempt be made to teach democracy, as here considered, in the public schools! Religious-minded persons of all persuasions would object in no uncertain terms. The proponents of the religion of democracy are among the foremost to proclaim that the public school is the cornerstone of our American democracy. Yet, if there is anything that would threaten to tear asunder the harmonious working of the public-school system, it would be the introducation of the very type of democracy they advocate.

Traditionally, education always has been based on some philosophy of life. In colonial and early American education, some form of Christianity served this purpose. With the progressive secularization of American life, religion was taken out of the curriculum, although secularism as a philosophy of life has not replaced it. Thus, the public schools may be described as a system of public instruction and training, rather than education, if we understand by education the unifying of our knowledge, attitudes, and ideals based on a ultimate purpose in life.

When some propose to put religion into public schools, this is denounced (apart from the legality of it) as an attempt of the churches to use the schools for their own purposes. Actually, it is an attempt to fill what many regard as a void in the public schools. The secularists would do this by inserting their interpretation of democracy.

We have attempted to solve the problem of education in a religiously pluralistic society by establishing a system of public schools which would serve every one. We have held up, as desirable objectives, good citizenship, social efficiency, and other goals, but we have had to avoid any discussion of the ultimate purpose of such activities and of life itself. This is the educational vacuum which was supposed to be filled by outside agencies, especially the home and the church.

Perhaps time and more experience will demonstrate that, just as in the physical order, so in the field of education, a vacuum cannot permanently exist. If so, there are three possibilities:

1. One group would succeed in getting its philosophy of life into the public schools. This would create new problems. Whereas there are those who can conscientiously tolerate the absence of a philosophy of life in public education, they would be bound to oppose one to which they could not conscientiously subcribe.
2. The public schools could continue to operate as they do now but in an atmosphere of a cold war through the constant effort of all to prevent any one group from getting control.
3. We could consider some other plan for public education, wherein, instead of a single, secular type of public school, there would be different types more in accordance with the religious differences of our people.

THE AACTE TEACHER EDUCATION AND RELIGION PROJECT AT MID-PASSAGE

A. L. Sebaly

For those involved in teacher education, the decision of the American Association of Colleges for Teacher Education, in 1953, to explore the relationship of teacher education and religion was no surprise. For some time the representatives of the member institutions of the AACTE were confronted with a growing awareness that teachers who taught in the public schools needed an increasing sensitiveness to the fact that culture of the United States was more than a material one. Further, these teachers needed techniques for conveying this thought to students. The AACTE then, in 1953, decided there was need to study the relationship of teacher education and religion.

First of all, it can be said that this is a project of the AACTE. This means that the project is under the sponsorship of one of the largest voluntary association of colleges and universitites in the country. The member institutions of this Association prepare well over half of the number of teachers that are prepared annually in this country. The project is concerned then, as the rest of the AACTE projects, with the study of how to prepare better qualified teachers.

It has been the continued policy of member colleges and universities of the AACTE, involved as they are in teacher education, constantly to seek to improve teacher preparation. This policy has made it imperative that member institutions continually face frontiers in the education of teachers - frontiers where courage, initiative, reasoned judgment, scholarly competencies are needed before advancement can be made. The Association had probably not tackled as complex a problem as the one involving a study of teacher education and religion. Its desire was to improve teacher education.

The Teacher Education and Religion Project is now in mid-passage. This study, which began in 1953, will continue into 1958. Dr. John Flowers, President of Southwest Texas Teachers College, San Marcos, Texas, has been the Chairman of the Project Committee since the inception of the study. The National Coordinator of the Project for its first two and one half years was Dr. Eugene E. Dawson, Dean of Administration and Students, Kansas State Teachers College, Pittsburg, Kansas. This writer, the present Coordinator, is on leave of absence from Western Michigan College, Kalamazoo, Michigan. There is need to catalogue the activities of the project during its first year of existence.

For the past three years fifteen colleges and universities of the AACTE have been coping with implementation of the chief purpose of the study, "to discover and develop ways and means to teach the reciprocal relationship between religion and other elements in the human culture in order that the prospective teachers, whether he teaches literature, history, the arts, science, or any other subject, be prepared to understand, to appreciate and to convey to his students the significance of religion in human affairs." In implementing this purpose faculty members in the pilot centers have found tools which are effective in other fields of teacher education study are also effective within the field of teacher education and religion. Faculty members have found that competency could exist in this area as well as in others. At mid-passage the concept seems fairly well established within faculty thought that here is a frontier area of study which lends itself to scholarly research.

The National Committee further stated that the "primary aim of the study is to deal objectively with religion whenever and wherever it is intrinsic to learning experiences in the various fields of study." This Committee felt that "emphasis on teaching about religion offers the most immediate opportunity for developing programs which are both appropriate to the responsibilities of colleges preparing teachers and consonant with legal and practical limitations upon colleges." The National Committee by its directive realized that there were limitations upon the area that the study could encompass. The fifteen colleges and universities within the study constantly are seeking methods of implementing National Committee purposes.

For those who are not familiar with this study a capsule orientation to the nature and scope of it will help: The project is one which examines curriculum , enriches curriculum, and encourages instructors to make reference to religion where it is relevant to content. It is one which aims to teach objectively about religion without advocating or teaching a religious creed: It is one where the approach is through the integrity of the discipline which a faculty member teaches. The project then is interested in seeking what religion can do for education and not what education can do for religion.

A typical pilot center's program operates under a central committee whose membership, in general, has been appointed by the President of the participating college. In some cases members have volunteered for this Committee effort. Local membership may be college wide in scope, although where university organization exists, the membership is from the School of Education. The local committee attempts to coordinate its functions with other college groups. The methods of approach of the committees vary. Some of them meet as often as once a week. Others operate though sub-committees or individuals and rarely meet as a whole. Some members see their function as an action group. Others view their positions as a planning unit only. In as much as the Teacher Education and Religion Committee on each campus initiates activity, to a large degree, the success of the Project is dependent upon their initiative. Variety of approach seems to be characteristic of the procedures of these committees.

To report on the activities of any one committee does not present accurately the varied types of activities in which the pilot centers have worked. The following types of activities seem to be the more common ones in which they have engaged.

1 Course Revision:

One of the better examples of activities here can be illustrated from the college where a group of faculty members are re-writing the humanities offerings in the general education program. The Humanities course, carrying three semester hours of credits for each of two semesters, is taught by four professors. The four people have different specializations: one, art; another, music; a third, literature; and the other, psychology, religion, and philosophy. The course has four themes: (1) The intellectual approach to life; (2) the spiritual view of life; (3) the humanities approach; and (4) the search for new values.

Samplings from the section on spiritual view of life in the medieval world indicates that the students study St. Augustine in relationship to his life problems, and ideas. They read several books from The Confessions of St. Augustine. The students study Dante's Divine Comedy. The Gothic Catherdral is viewed as a "supreme expression of man's aspiration toward spiritual freedom". Music is considered as the "handmaiden of the Church".

The constant focus of the four instructors of this course has been to explore continually for areas within the Humanities course, where materials about religion are relevant. When this writer visited the class the students were studying symbolism in the art works of Vincent Van Gogh and Paul Gauguin. It should be detailed that the local committee of this pilot center is implementing the aims of the Teacher Education and Religion Project by attempting to create a good course in the Humanities.

2. All college curriculum revision:

One college is making a study of its total curriculum offerings to education majors. As the faculty have preceeded with course analysis one constant evaluative criterion has been to question where and where not are materials about religion relevant. Apparently this method of approach is feasible only where a college is attempting to re-evaluate its total program. The pattern of action described in this section is the unusual rather than the usual one.

3. Seminars:

These faculty seminars are discussion which faculty members attend on a voluntary basis to explore the projects implications for the faculty member's teaching and for the teaching profession as a whole. The type of programing which these meetings have taken varies with institutions. Some of the seminars have been structured to a greater degree than others. The meeting time in one college has been in the evening, in another it has been during the school day. Each institution has arranged meeting times to suit its own pattern of organization. The meetings have been weekly, bi-monthly, monthly, and in some cases three or four times a year.

Seminar discussion has revealed that faculty members with differences of opinion can carry on high level discussions in the area of Teacher Education and Religion. In this way faculties have discovered the relevancy which their course materials have to education of teachers and religion. Those who have engaged in faculty seminar discussion have felt that there is value in having shared in the group process. All seem to be agreed that voluntary attendance at the seminar is the best approach.

4. Workshops:

Workshops have had two types of participants attending. They have, on the one hand, been college representatives from public and church related colleges or universities. On the other hand, they have been established to enable elementary and secondary teachers of the public schools to meet with college representatives. In almost all situations representatives from the three major faiths in the United States have attended the workshops.

The workshops have been of two types: The one or two days workshop; and those which operate for two weeks or longer. In general the workshops, regardless of length of meeting time, have been run on an action research basis. There is a trend for pilot centers to sponsor campus workshops for teachers who are teaching in the public schools. These workshops, generallly of two weeks in length, are geared to the public school teacher in service. The purposes of these latter type of workshops have been to: explore with teachers moral and spiritual values in teacher education and to see where materials about religion are relevant in a moral and spiritual values program.

In general both types of workshops have been informative in nature. Workshop discussion has revealed that teachers from all levels of teaching can come together and talk about teacher education and religion in an intelligent objective manner. There is little evidence, at present, to indicate how these workshops will influence the total outcomes of the project.

5. Survey:

Several colleges have attempted to survey teaching practices in the area of teacher education and religion. Other colleges have been interested in securing information about attitudes of students, faculty, and graduates. One college, for example, surveyed approximately 450 of its graduates, who were teaching to see how well these graduates thought the college had prepared them to handle the problems they faced in their day to day teaching when questions about religion arose in a natural way. Another college invited its graduates, who were teaching in the social and natural sciences, to the campus to secure first hand information of how the college could improve its teacher education program. The Teacher Education and Religion Project has revealed that various aspects of the study lends itself to a common research device, the survey.

6 Addition of new courses:

Some colleges faculties have felt that, in part, the implementation of aims of the project could be achieved best by the addition of new courses. These courses have varied names. All have more or less centered around these points; (1) the basic religious heritage of the United States; (2) Contemporary Religions in the United States; (3) Contemporary Religions in the world. These courses have had one point in common - faculty members who have taught them have tried to keep within the frame of reference that the religious heritage of the United States is viewed within the constitutional limitations of the principle of separation of church and state.

(7) Writing:

The Project has stimulated various faculty members in the pilot centers to write essays for local and wider use as well. These writings have taken several forms. In general they have been produced for college faculty reading. The writers concerned have tried to explore in a scholarly fashion points where, in their disciplines materials about religion are relevant. One college faculty has attempted to gear its writing to needs of the high school teacher and has attempted to point out possible leads in the subject matter areas of the secondary school. The strength of the writing projects has been to cause writers to become definitive with materials in their own fields of teaching.

8. Other techniques which have been used:

The pilot centers have made use of outside consultants. There has been some intervisitation between centers. Speakers have discussed the project before the total faculty body. Various departments have discussed the nature and scope of the project within departmental meetings.

The pilot centers have found that they can use these tools in working with the Teacher Education And Religion Project: (1) Course revision; (2) All college curriculum revision; (3) Seminars; (4) Workshops; (5) Surveys; (6) The addition of new courses; (7) Writing essays and course materials; (8) Use outside consultants, both lay and religionist; Carry on intervisitation; and have total faculty and departmental discussion about the project.

For those individuals who are conversant with curriculum study many of the procedures used by the pilot centers seem familiar. The point is that at mid-passage in the study the pilot centers have been reassured that tools which have been effective in other fields of teacher education study are also effective in the field of teacher education and religion. At mid-passage then the pilot centers have the tools with which to work. In the forward look they must constantly evaluate how effectively the tools are used.

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RE 253b Religion in Higher Education

Dr. Clarence P. Shedd #

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VII Journals, Magazines and Bulletins for Student Workers.

Communique, bulletin of the United Student Christian Council, 156 Fifth Avenue, New York City

Federation News Sheet, monthly bulletin of the World's Student Christian Federation, Geneva, Switzerland

His, monthly publication of Intervarsity Christian Fellowship

Intercollegian, published monthly during the academic year by NSCY, 291 Broadway, New York City.

Journal of Bible and Religion, published quarterly by National Association of Biblical Instructors

Motive, published monthly by Methodist Student Movement, Nashville, Tennessee

Religious Education, published bi-monthly by Religious Education Association, Oberlin, Ohio

School and Society, published weekly by Society for Advancement of Education

The Christian Scholar, published quarterly by The Commission on Christian Higher Education of the National Council of Churches, 257 Fourth Avenue, NYC

The Student World, published quarterly by WSCF, 13 Rue Calvin, Geneva, Switzerland

Note 1. Magazines and/or News Sheets of great value in Campus Christian ministries are published by the various denominations. For brief list see Pp. 57-58 of The Faculty Christian Fellowship (J. Edward Dirks). A more complete list will be furnished on request.

Note 2. The Teacher or Campus Christian minister should be familiar with certain other national SCM journals. Two are especially recommended.

Australian Intercollegian, 182 Collens Street
Melbourne, Australia.

Student Movement
British SCM
Adandale, North End Road
London N.W.1, England

Note 3. Besides those listed above, the following journals are recommended:

Higher Education. Federal Security Agency, Washington, D. C.

Journal of Higher Education. The Ohio State University Monthly.